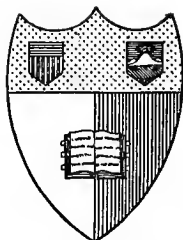


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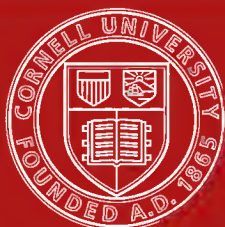
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HISTORY
OF
FREEMASONRY
IN
NEW YORK.



MR. ANTHONY SAYER, GENTLEMAN,
FIRST GRAND MASTER (1717) OF "THE GRAND LODGE OF ENGLAND" (LONDON).

HISTORY
OF THE
MOST ANCIENT AND HONORABLE FRATERNITY
OF
FREE AND ACCEPTED MASONS
IN
NEW YORK
FROM THE EARLIEST DATE.

EMBRACING THE HISTORY OF THE GRAND LODGE IN THE STATE, FROM ITS
FORMATION IN 1781, AND A SKETCH OF EACH LODGE UNDER ITS JURIS-
DICTION; PRECEDED BY A BRIEF ACCOUNT OF EARLY MASONRY IN
ENGLAND, SCOTLAND, IRELAND, AND SEVERAL CONTINENTAL
NATIONS, TOGETHER WITH AN OUTLINE OF THE
ORIGIN OF THE INSTITUTION IN THE THIRTEEN
COLONIES OF THE UNION.

BY
CHARLES T. McCLENACHAN,
HISTORIAN OF THE GRAND LODGE

VOLUME III.

NEW YORK:
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1892.

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FREE AND ACCEPTED MASONS OF THE STATE OF NEW YORK.

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HISTORY OF FREEMASONRY

IN

NEW YORK.

THE GRAND LODGE, FROM THE TIME OF GRANTING THE WARRANT IN 1781 TO THE PRESENT DAY, EXCLUSIVE OF AN HISTORICAL ACCOUNT OF INDIVIDUAL LODGES SO FAR AS PRACTICABLE.

CHAPTER VI.

1831-1840.

1831.

THE GRAND LODGE UNDER THE SHADOW.

THE Grand Lodge of the State of New York, in 1831, opened its session on June 1, with sixty-two Lodges represented in person, and nine by proxies. The Deputy Grand Master, Mordecai Myers, presiding.

Upon the occasion of the election on June 2, General Morgan Lewis was unanimously chosen Grand Master. The other Grand Officers were

Mordecai Myers, Deputy Grand Master,
Ezra S. Cozier, Senior Grand Warden,
John Van Buren, Junior Grand Warden,
James Van Benschoten, Grand Treasurer,
James Herring, Grand Secretary.

So great was the shadow overspreading Masonry at this period, that very little business, even of a formal nature, was brought before the Grand Lodge, calling for its attention.

1832.

At the Communication of the Grand Lodge held March 7, 1832, Mordecai Myers presiding, twelve experienced and capable members of the Grand Lodge, together with the Grand Officers, were appointed to visit all the Lodges in the city of New York, Brooklyn, and Staten Island, to arouse them to a sense of their duty, instruct the officers of said Lodges in their work, to advise and encourage them in a strict adherence to the Constitution and Regulations of this Grand Lodge, and to inspect their books.

ANTI-MASONRY AND POLITICS.

In 1832, Francis Granger was nominated on the Anti-Masonic ticket, and received one hundred and thirty thousand votes for Governor, and was beaten by his opponent by only eight thousand votes. The Anti-Masons were politically successful in Pennsylvania; and William Wirt, the Anti-Masonic candidate for President of the United States, succeeded in securing the electoral votes of several States.

It appears that, on June 3, 1831, the Grand Secretary was instructed to ascertain from the public records a statement of the facts in relation to the persons, said to have been Masons, charged and convicted of the abduction of Morgan. The Grand Secretary, having discharged his duty, had accumulated a large amount of information and documents, which were referred to a special Committee of Five, who reported, June 7, 1832, that the papers were so voluminous they desired further time to make an examination, which was granted.

The Grand Officers of 1831 were duly re-elected.

The Warrants of 84 Lodges were declared forfeited, in consequence of the Lodges not having made returns since 1822.

The Warrants of 23 other Lodges were declared to be forfeited, and all proceedings under their authority null and void, because they had ceased to meet as Masonic Bodies, and had made no returns for a longer period than one year.

1833.

IRREGULARITY OF LODGE PROCEEDINGS.

On June 5, 1833, the Grand Master, Morgan Lewis, opened the Grand Lodge in person, with 56 Lodges present, and much routine business was transacted. On the following day, it was

“Resolved, That all Lodges under the jurisdiction of this Grand Lodge shall hold their meetings *only* at such places as are, or may be, set apart for Masonic purposes.”

The Grand Officers were re-elected to serve for the year 1833.

An important report was made by the Committee on Grievances, which met with commendation and was accepted by the Grand Lodge. In the report it is stated that a number of Lodges make returns of a number of members, but that only a portion pay dues : thus, from Niagara Felicity Lodge, No. 362, thirty-four members are returned, of whom only twenty pay dues ; Lafayette Lodge, No. 428, in Allegany County, returns eight members paying dues ; Hudson Lodge, No. 12, reports poverty, incident to a fire ; that Apollo Lodge, No. 49, by extraordinary effort could pay but one year's dues. The Grand Lodge was lenient, forgiving, and encouraging, but advised the suspension of non-paying members.

Scotch Lodge, No. 500, of St. Lawrence County, announced surprise at the Warrant of their Lodge having been declared forfeited. That their dues had been paid to 1828, since which period they had received no reports or Communications, and were not aware that the Grand Lodge continued to meet ; furthermore, that the funds of the Grand Lodge could be managed by the subordinate Lodges with

more advantage to the Order than can be done by the Grand Lodge; and still further, they have nothing to ask, but will grant such advice as may be requested by the Grand Secretary.

The Grand Secretary was directed to procure the Warrant.

The Committee on Warrants reported 45 Lodges in arrears over six years. Montgomery Lodge, No. 42, had sold their property and converted the proceeds. Hamilton, No. 134, and Artisan, No. 358, of Montgomery County, had forfeited their Warrants, but had neglected or refused to surrender them. Fort Plain, No. 370, and Chatham Lodge, No. 465, had surrendered their Warrants, but had retained their jewels and other property. The Grand Secretary was directed to enforce the Orders of the Grand Lodge.

1834.

On June 4, 1834, the Grand Secretary reported "195 Lodges to be in arrears for dues to the Grand Lodge for three years and upwards."

The Grand Lodge determined that it should continue its sessions, on and after June 7, at Euterpean Hall, No. 410 Broadway, where the Grand Officers of 1833 were duly re-elected to serve for the succeeding year.

The Grand Secretary, James Herring, gave information that there were 264 enrolled Lodges, but of them there were 195 delinquents—33 being indebted for three years, 42 for four years, 35 for five years, 29 for six years, and 56 for seven or more years.

The 85 Lodges in arrears for six or more years were declared to have forfeited their Warrants; and the remaining 110 were directed to be summoned to show cause at the next annual Communication why their Warrants should not also be withdrawn.

A special Communication was held in the Chapter Room of Masonic Hall, on Monday evening, June 23, 1834, at which the Grand Master made announcement of the

DEATH OF BROTHER GENERAL MARQUIS DE LAFAYETTE,

on May 20, and desired an expression as to whether the Grand Lodge deemed it proper, desirable, or expedient to unite with the public authorities on June 26, in paying funeral honors to the memory of the venerated Brother.

Resolutions were offered and adopted, sympathizing with the world at large in the loss of the philanthropist and most estimable citizen, ordering that the Grand Lodge be clothed in mourning for one year, and declaring that the Brethren would unite in the procession of Thursday, June 26.

On the day set apart the Grand Lodge assembled at Euterpean Hall, and formed in procession with a band of music and the implements of Masonry, and proceeded, 600 in number, to the City Hall Park, and subsequent to the services of the occasion returned, and the Grand Lodge closed. The eulogy on the deceased Brother, General Lafayette, was pronounced by the Rev. Evan M. Johnson, Grand Chaplain.

Marie Jean Paul Roch Yves Gilbert Motier, Marquis de Lafayette, was a descendant from the ancient family of Auvergne, born September 6, 1757, in the Castle of Chavagnac, Upper Loire. In 1777, Lafayette came to America, and joined the colonists in their war for independence. He was the friend of Washington. He returned to France to aid in its war against Britain, but again repaired to America in 1780, and was given the defense of Virginia. After the war, 1784, he again visited America and was triumphantly welcomed. In France he advocated a constitutional kingdom, and thus gained the ill-will of the queen and the court party. With Bailly he founded the Club of the *Féuillants*. Finally the calumnies of the *Jacobins* rendered him exceedingly unpopular, and he was accused of treason, but acquitted. He endeavored to maintain the cause of rational liberty. On leaving Paris for Flanders, he was taken prisoner by the Austrians, conveyed to Olmütz, and he remained there five years, until Bonaparte obtained his liberation in 1797. He sat in the Chamber of Deputies from 1818 to

1824. From 1825 to 1830 he was again a leader of the Opposition in the Chamber of Deputies. In 1830 he took an active part in the revolution, and commanded the National Guards.

Lafayette visited the United States in 1825, which gave him a magnificent opportunity, on June 17, to behold the fiftieth anniversary of the heroic struggle, in which the American patriots triumphed against the courage and discipline of the English, at the battle-field of Bunker Hill. The Grand Lodge of Massachusetts called all the Masons of the republic to the celebration of a national fête. The procession consisted of five thousand Brethren; these went to the home of General Lafayette, whom they desired to honor. The Fraternity took him and conducted him in triumph, to the sound of church bells and the firing of cannon, through the midst of a million of people, who had assembled to see him once more. They laid the corner-stone of the monument destined to perpetuate the memory of the victory. The services over, the procession re-formed, and went to the immense amphitheatre erected on the hill, and listened to the Orator of the Grand Lodge. Lafayette's name was saluted with the name of Washington.

In after years, September 6, 1876, a grand military and civic procession marched from Fifth Avenue and Twenty-seventh Street *en route*, via Fifth Avenue, to Waverley Place, to Broadway, and thence to Union Square, where a handsome polished granite pedestal bore a life-like statue of our loved Brother Lafayette, who is represented in bronze as just stepping from a boat to the shore. The statue is within the Square, at the southern end, facing Broadway.

When the high fever set in shortly before his death, and he became conscious that the end of life had been reached, he said, "*C'est bien*," his last words, and sank to death in the arms of the honorable M. Clouquet.

A few days before his death, a British gentleman visited him in his sick-room. They spoke of America; when Lafayette mournfully shook his head, and said, "Beloved but betrayed country! I fear there are yet many struggles

for her to undergo ere the goal of liberty is attained." The body was interred in the private or privileged Cemetery of Piepas, by the tomb of Madame Lafayette.

During his last illness not a message was sent from the court to inquire after the illustrious sufferer. But after death, the Château became a home of mourning, and the Ministerial papers were filled with grief for the loss of King Leopold's son.

In the year 1834 was announced the death of

CADWALLADER D. COLDEN,

Senior Grand Warden 1801-5 and 1810-19—Fifteen Years.

Cadwallader was the son of David Colden and grandson of Lieutenant-Governor Colden. He was born at Springhill, near Flushing, April 4, 1769, and was educated, in part, by a private tutor, and, in part, at the school in Jamaica. In 1784, he was taken to England by his father, and placed for a term in a classical school near London. He studied law in New York City, New Brunswick, and at Kinderhook, and was admitted to the bar in 1791. He commenced practice in New York City, but soon thereafter removed to Poughkeepsie, Dutchess County. He was appointed District Attorney in New York, and held the office for several years.

In 1803, Brother Colden embarked for France, in search of health, and remained in Europe for eighteen months. On his return to New York, he became a leader in his profession as a commercial lawyer. In 1812 he led an active military life, was elected a colonel of volunteers, and contributed his aid in the erection of the fortifications for the defense of the city.

In 1818, Brother Colden was elected to the Assembly; he became a successor to Mr. Radcliff as Mayor, which office he filled for three years. In 1822 he was elected to Congress, and in 1824, to the State Senate. He was a great lover of the youth and of their education. He became President of

the Society for the Reformation of Juvenile Delinquents, and for many years was Governor of the New York Hospital. In 1827, on his withdrawal from the Senate, he devoted much time to the Morris Canal, connecting the waters of the Delaware and the Hudson. He was a special friend of Robert Fulton, and moved to Jersey City, where he died of dropsy in the chest, February 7, 1834.

1835.

SURRENDER OF WARRANT OF ST. ANDREW'S LODGE.

The Grand Lodge on March 4, 1835, received a Communication from St. Andrew's Lodge, No. 7, which met at Tammany Hall, corner of Frankfort Street and Park Row, stating that it had surrendered its Warrant, bearing date June 9, 1789, and that the said Lodge had dissolved. That it had no property, jewels, or effects, and that it was free from debt.

This notification was dated December 30, 1834, and signed by Brothers Cornelius Bogert, Joseph Hoxie, and Martin E. Thompson.

Previous to the surrender of the Warrant of St. Andrew's Lodge, a return had been made out and forty dollars paid for dues to December.

The Grand Secretary stated he had made an examination, and that many members had been omitted in the last return, dues for whom had not been paid; he had therefore communicated the fact to the Committee that the names of eighteen members were unaccounted for, and dues for them remained unpaid. Thirteen members also had been suspended and their dues remained unpaid, and, furthermore, that the Lodge was reputed to have had considerable effects. This entire subject by discussion had become public, and the Grand Secretary moved that the subject be sent to the Grand Stewards' Lodge. Eight of the former members of the Lodge communicated to the Grand Stewards' Lodge, through the Grand Secretary, that they did not admit the

right of any one to question the disposition of the funds, and yet they desired to state frankly that, after paying all debts, and making donations to the poor of the Lodge, they had given all the property to the Institution for the Blind, and directed their books and papers to be destroyed; and what was done was by a unanimous vote.

The Grand Stewards' Lodge having considered the subject, reported to the Grand Lodge, that while St. Andrew's Lodge had not technically violated the Constitution they had violated the spirit of the Masonic Compact, inasmuch as they had given away Masonic funds *which had been contributed by Masons for the relief of the Masonic poor*, and have left the poor of their own Lodge to suffer, some of whom have been since recommended by a part of these very same persons to the Grand Stewards for relief; they have made a mockery of Masonic charity by giving to an Institution for the Blind the jewels and other Masonic embellishments, which to such an Institution can be of no use.

A recommendation of expulsion was submitted, and a suggestion to amend the Constitution by making it a penal offense to divert Masonic property from Masonic purposes. Apologies and declarations of ignorance of Masonic laws were subsequently freely offered.

The entire subject was referred to the Committee on Warrants.

ANNUAL ELECTIONS OBLIGATORY.

It appears that Holland Lodge, No. 13, had held no election for the year, and the officers were continuing to act without molestation; that in this they were advised they were acting correctly, by the Past Grand Secretary, Elias Hicks. The Grand Lodge ordered, that the Lodge should cease from labor until reorganized by an election, and that a dispensation should issue upon application.

On June 3, 1835, Albion Lodge, No. 107, with other Lodges, solicited the Grand Lodge to dedicate for them a new Lodge room at the Howard House, No. 429 Broadway,

size of room 60 by 25 feet. Which was complied with in due form, Thomas W. Clerke, of Albion Lodge, delivering the oration.

The Grand Lodge resolved that all Lodges that had paid dues within the last three years, but have neglected holding their last election, shall have the right to meet, and to elect and install officers.

On June 4, General Morgan Lewis was re-elected Grand Master; James Van Benschoten was elected the Deputy; Joseph Cuyler, Senior Grand Warden; John D. Willard, Junior Grand Warden; James Herring, Grand Secretary; Richard Ellis, Grand Treasurer. The Chaplain and Grand Pursuivant were re-elected; Brother Robert Young being elected Grand Tyler.

FORT PLAIN LODGE PROPERTY

was located in the village of Fort Plain, Montgomery County. The Lodge forfeited its Warrant, whereupon all its property, among which was claimed to be a certain lot of ground, became possessed by the Grand Lodge of the State of New York. It was presumed that Brothers Nathan Soule, Henry Adams, and Chester L. Simms had intervened to prevent the lot of ground coming into the possession of the Grand Lodge, and on June 4, 1835, these Brethren were ordered to appear before the Grand Lodge at the next annual meeting to show cause why they should not be expelled.

Brother Nathan Soule was expelled June 1, 1836, and further action postponed as to the others. On December 7, 1837, it was made evident that the property at Fort Plain had been forfeited to the State several years preceding.

Twelve members of Watertown Lodge, No. 289, renounced all connection with Masonry and published such renunciation in the public press, whereupon the Grand Lodge, on December 2, 1835, directed them to be expelled as Seceding Masons.

1836.

STATISTICS.

At the annual session, June 1, 1836, there were present representatives of 45 Lodges.

The Grand Secretary made a report containing much statistical matter of interest: among which were the facts that in the year 1826 there were about 500 Lodges; that in June, 1827, 228 Lodges were represented in Grand Lodge, and 14 new Warrants were granted. Revenue, \$5,301.17.

In June, 1828, 130 Lodges were represented, and two new Warrants were granted. Revenue, \$4,277.85.

In June, 1829, 87 Lodges were represented. Revenue, \$2,355.					
" "	1830, 77	"	"	"	2,474.
" "	1831, 71	"	"	"	1,798.
" "	1832, 52	"	"	"	1,615.
" "	1833, 56	"	"	"	1,400.
" "	1834, 53	"	"	"	1,573.
" "	1835, 49	"	"	"	1,631.

That there remain hundreds of forfeited Warrants, scattered throughout the State, liable to be carried out of the State, lost, or clandestinely used. That property of various kinds remains throughout the State, which by forfeitures of Warrants belonged to the Grand Lodge. That opposition to Masonry never again could be revived in the State.

The subject passed under the surveillance and action of the Grand Visitors, several Warrants being forfeited. Fifty-one additional members of Watertown Lodge, who had publicly renounced Masonry, were, on June 2, 1836, expelled by the Grand Lodge.

The Grand Officers of 1835 were re-elected.

A PROCESSION PROHIBITED.

On June 2, 1836, Worshipful Brother Piatt presented to the Grand Lodge the proceedings of a meeting of Masons, held at Union Hall, which had adopted measures prepara-

tory to a procession on June 24. The Grand Lodge refused its assent thereto, by a vote of 72 to 42. A rule and principle to that effect having been established by the Grand Body.

On December 5, 1836, announcement was made of the

DEMISE OF GEN. JACOB MORTON AND ELISHA W. KING,

Past Grand Masters of this Grand Lodge. The Grand Lodge was convened in special session, and suitable notice was taken of the deaths, both of which had occurred on December 2. On the 6th of the month, the Grand Lodge in a body attended the funeral of Gen. Morton, in conjunction with the Military, Municipality, Judiciary, and citizens. The remains of Elisha W. King had been interred in a distant country.

1837.

On June 7, 1837, in the presence of a large concourse of military and civic societies and several hundred members of the Fraternity, in St. Matthew's Church, the Grand Secretary, James Herring, pronounced the eulogium on the late Past Grand Masters, Morton and King. The music was furnished by the "Sacred Music Society."

On June 8, 1837, the Grand Master, Morgan Lewis, informed the Grand Lodge that, with the assistance of the Deputy Grand Master and other brethren, he had, on the 6th inst., *conferred the three degrees of Masonry* on the Rev. Charles Vernon Kelly, *AT SIGHT*, and further that he had appointed Brother Kelly Grand Chaplain *pro tem*.

The Grand Officers of 1836 were re-elected, June 8, 1837.

A GENERAL STATEMENT AS TO THE SCHISM WHICH RESULTED IN
THE ST. JOHN'S GRAND LODGE, 1837.

Grand Lodge of the State of New York.

The differences of opinions among the brethren throughout the State, as to the wisdom of sustaining two Grand Lodges, having been thoroughly digested and weighed, and as a

decision had been rendered in favor of but one Grand Lodge, for the establishment and continuance of which the Compact of 1827 had been entered into, there grew a coherence never before experienced among the true and trusty who had been sorely tried, and who had passed through the ordeal of rupture in friendships and society. The Lodge memberships that had been renounced, the Warrants that had been surrendered, and the denouncements that had been proclaimed made more prominent the faithful adherents of the time-honored Brotherhood. But time in its regular course rolled on, fears were gradually allayed, some old affections had been revived, and God's favored Institution moved forward under a lighter shadow.

As the Morgan excitement commenced to die away, a few Masons, in their ardor, were anxious to show their moral courage by public appearance, which was contrary to the expressed will of the Grand Lodge, under conditional circumstances. In 1836 the Grand Lodge had voted down a resolution granting permission to appear in public procession. Even on the occasion of a funeral, consent had to be first obtained. Processions had become a matter of the past.

In 1837, York Lodge, No. 367, in its enthusiasm, passed a resolution that it would appear in public procession on the occasion of the coming St. John the Baptist's Day. In this conclusion, by invitation, it was joined by brethren from Hibernia, Benevolent, and Silentia Lodges. These Lodges were duly warned at Warren Hall, corner of Oliver and Henry streets, by the Deputy Grand Master and the Grand Secretary to desist from their purpose. Brother Henry C. Atwood became the leading spirit of those who were about to set the resolutions of the Grand Lodge at defiance. A committee of these recusant Lodges was appointed to wait on the Grand Officers and inquire if there was *anything in the Constitution* which directly prohibited public parades; they were informed that while there was nothing definite *in the Constitution itself* which directly prohibited parades, yet all Masons owing allegiance to the Grand Lodge of the State were bound by the Constitution

to obey the *decrees* of the Grand Body, *expressed by resolutions or otherwise*, of which one was that for the time being, and until otherwise ordered, Masons should not appear in *public procession*.

The night before the proposed parade, in the absence of Grand Master Morgan Lewis, Brother Henry C. Atwood was renotified of the will of the Deputy Grand Master, James Van Benschoten, under the attest of James Herring, the Grand Secretary, that there should be no parade; and, furthermore, these officers, in the morning, went to the place of rendezvous, "Union Hall," and again warned those present of the decree of the Grand Lodge.

Upon a vote then and there taken, three hundred brethren decided to parade and did so.

On the succeeding July 31, 1837, Henry C. Atwood and William F. Piatt were expelled by the Grand Stewards' Lodge for disobedience of the lawful mandate of the Deputy Grand Master, and the Warrant was ordered withdrawn from York Lodge, No. 367. The recusant brethren forthwith proceeded to form a Union under the Warrant of Benevolent Lodge, No. 142, using the title of "St. John's Grand Lodge of the State of New York." This organization was declared clandestine, and for thirteen years remained under a separate government.

Many Grand Lodges took early steps to avow their support of "The Grand Lodge of the State of New York" in its action herein, foremost among which was the Grand Lodge of Pennsylvania, which declared, after reciting the circumstances of the revolt, that all intercourse with the expelled Masons or their clandestine Lodges should be studiously guarded against.

The Grand Lodges of the District of Columbia, the States of Massachusetts, Rhode Island, New Jersey, Virginia, Florida, Maryland, Indiana, Connecticut, Kentucky, Georgia, and North Carolina, as early as their Grand Communications occurred, and the General Grand Encampment of the United States, and the General Grand Chapter of the United States, at their triennial sessions in December, 1838, declared their

support of the action of the Grand Lodge of the State of New York.

The General Grand Chapter and the General Grand Encampment adopted a mutually agreed-upon resolution to the following effect, conveyed in the report of a committee :

“In 1837, the Grand Lodge of the State of New York, in pursuance of its constitutional duty, expelled from Masonic privileges a number of individuals residing in the city of New York, for a gross violation of Masonic duty. Those individuals, thus expelled, have associated and resolved themselves into a body, which they style a new Grand Lodge; and, as your Committee are informed, have actually organized new Lodges under their jurisdiction, and have so far imposed on innocent persons as to induce them to take warrants under them.

Your Committee entertain a doubt how far it might be right, on the part of the General Grand Encampment, to adopt any action in this matter, which might be in any way construed as an attempt on its part to interfere with the lower degrees of Masonry; but they can entertain no doubt that it is the bounden duty of this Encampment to express their reprobation of the conduct of those individuals, and at the same time to adopt such measures as will prevent the uninitiated and unwary from being misled.

Your Committee hold it as a sound principle, that a fair and just expulsion from a lodge ought to exclude an individual from all Masonic communication; and with that view, would suggest a recommendation from this Grand Encampment to all the subordinate Encampments under its jurisdiction, to abstain from all intercourse with those acknowledging, in any way, the authority of the spurious Grand Lodge of New York, and would respectfully recommend to your body the following resolution :

Resolved, That the General Grand Recorder be directed to communicate to the different Grand Encampments under this jurisdiction, the fact of the existence of a spurious Grand Lodge in the city of New York; and, also, the opinion of

this General Grand Encampment, that there should be no Masonic communication between them and any one connected with the spurious Lodge."

From the commencement of the Morgan excitement, retrogression in Masonry was observable; for a long period there was little enthusiasm, and the faithful awaited the awakening. Out of five hundred and two Lodges, no less than four hundred and twenty had surrendered their Warrants, leaving the meagre number of two dozen Lodges in the city of New York, two in Brooklyn, one in Hudson, and the others dotting the eastern section of the State. Existence was almost all that was sought for by even devotees, from the period of the compact in 1827 to the year 1836. Benevolent, Holland, Howard, Independent Royal Arch, Albion, John Hancock, Abrams, Washington, Montgomery, Manhattan, and Mount Moriah had managed to retain a life more or less inactive. Naval, No. 69, and Mariners', No. 67, had been fortunate in having a membership that followed the sea. The two or three Lodges that used a foreign language, and were open to foreign visitors and usages, were favored by the presence of those who were little affected by the besom of the Morgan pestilence; of these were L'Union Française, Adelphi, and German Union; at long intervals they would have a candidate; Trinity, No. 12, united its fortunes with the Germans, as did Clinton, No. 143, with St. John's Lodge in 1833, which Lodge in the ten years may claim to have been successful, as its number of initiates was about thirty.

The year 1837 found some improvement in the cause of Masonry, but more courage, more assertiveness among the brethren, and possibly this had something to do with the brava of the schism.

PROCEEDINGS OF THE GRAND LODGE OF THE STATE OF NEW YORK,
EMBRACING THE SCHISM OF 1837.

Making a Mason at Sight.

The Grand Master reported, June 7, 1837, that he, with the assistance of the Deputy, had conferred the first three degrees of Masonry on Charles Vernon Kelly at sight.

Masters' Lodge, No. 5, had been extremely dilatory in making returns and paying dues. Authority was granted for holding an election and making returns, provided all dues were paid from June, 1834.

General Morgan Lewis was re-elected Grand Master. James Van Benschoten received 110 votes and Henry Marsh 36 votes for Deputy. Joseph Cuyler and John D. Willard were respectively elected Senior and Junior Grand Wardens. For Grand Secretary, James Herring received 109 votes and William F. Piatt 31 votes. Brother R. Ellis was unanimously elected Grand Treasurer. Charles Vernon Kelly and Evan M. Johnson were duly elected Grand Chaplains. Brother Lansing was re-elected Grand Pursuivant, and Brother J. Thorburn Grand Tyler.

In the subsequent proceedings it will be observed the unsuccessful candidates, as is usual in schisms, were the leaders in the creation of the St. John's Grand Lodge.

Communications were received from the Grand Chapter of the States of Connecticut and Maryland, General Grand Chapter of the United States, and the Grand Encampment of the United States, which the Grand Secretary was directed to fully acknowledge, and to forward to such organizations copies of the proceedings of the Grand Lodge; but as to the Communication from the Order of Odd Fellows, the Grand Lodge declared that to them it was an unknown Body, and that it was inexpedient to hold communication with it.

The Masters of North Constellation Lodge and Roman Lodge, No. 79, pending existing difficulties, having detained the Warrants of such Lodges, were notified to return the same or suffer expulsion.

An Emergent Communication of the Grand Lodge was called by the Deputy, James Van Benschoten, acting as Grand Master, on July 12, 1837, at which there were in attendance :

James Van Benschoten, D. G. M., as Grand Master.

Charles F. Lineback, of No. 1, as Deputy Grand Master.

Amos Hulse, of No. 83, as Senior Grand Warden.

David Naar, of No. 107, as Junior Grand Warden.

James Herring, Grand Secretary.

Richard Ellis, Grand Treasurer.

Rev. Charles V. Kelly, Grand Chaplain.

John Bennett, of No. 142, as Grand Marshal.

John Coffin, as Grand Sword Bearer.

George De Loynes, }
Henry H. Brown, } Grand Stewards.
Daniel Seixas, }

James G. Finn, Senior Grand Deacon.

Greenfield Pote, Junior Grand Deacon.

Gerrit Lansing, Grand Pursuivant.

James Thorburn, Grand Tyler.

And the Representatives and Past Masters of twenty-six Lodges, to wit :

St. John's, No. 1.	Watertown, No. 289.
Indep'd't Royal Arch, No. 2.	Concord, No. 304.
Holland, No. 13.	German Union, No. 322.
Trinity, No. 39.	Hibernia, No. 339.
L'Union Française, No. 71.	Silentia, No. 360.
United Brethren, No. 76.	York, No. 367.
Abrams, No. 83.	Manhattan, No. 370.
Washington, No. 84.	La Fayette, No. 373.
Albion, No. 107.	Richmond, No. 384.
Mt. Moriah, No. 132.	Mariners', No. 385.
Benevolent, No. 142.	Montgomery, No. 387.
Mechanics, No. 153.	Morning Star, No. 421.
Olive Branch, No. 215.	Ancient, No. 507.

THE DEPUTY GRAND MASTER'S ADDRESS.

The Deputy Grand Master, addressing the Grand Lodge on the subject for which the Emergent Meeting had been called, stated the discomfort that had been experienced when there were two Grand Lodges in the State, but which had so joyfully reunited in one Grand Lodge in 1827, after a separation of four years. Reference was then made to the Mor-

gan period, from which the Fraternity was about recovering; but now "the same discord, which I have slightly portrayed, has again been manifested, and a determined opposition to all Masonic rule; and your repeated resolves as to processions during the last thirty-five years have been set at defiance, as well as the Edict of your Presiding Officer for the time being, against such violation. As our Annual Communication had closed without a desire being expressed by any of the members of this Grand Lodge, while in Convention, for a public Masonic procession, I was surprised by a Communication sent to me at one o'clock, on June 23d, that such was the determination of some of the Brethren, as announced by York Lodge, in the *Courier and Enquirer* (a daily newspaper).

I called at the residence of the M. W. Grand Master, Morgan Lewis, and, being informed of his absence from the city, his authority necessarily devolved upon me. It therefore became my duty to act in his place. After consultation, and searching the records of the Grand Lodge since 1802, I issued a Proclamation, directed to the W. Henry C. Atwood, Master of York Lodge, being Chairman of the Committee of Arrangement for the Procession, announced to take place on the following day, 24th, at 12 o'clock.

PROCLAMATION BY THE RIGHT WORSHIPFUL JAMES VAN BENSCHOTEN, DEPUTY GRAND MASTER.

Whereas, It has been announced in the newspapers of this city that there is to be a public procession of the Masonic Fraternity on the 24th inst. ; and

Whereas, The said procession has not had the sanction of the Grand Lodge, nor have I authorized such procession to be held ; and

Whereas, For many years, to wit, from the year 1802 until the present time, there has not been a public procession allowed by the Grand Lodge, or by any of my predecessors, except on funeral or extraordinary occasions ; and, although for many years since the aforesaid year 1802, applications

have been made for the sanction of the Grand Lodge to processions on St. John's Day, the same have always been refused; and, moreover, in the year 1827, the Grand Lodge decided that *Masonic processions ought to be prohibited*, and adopted the following resolution, viz.:

‘*Resolved*, That it be respectfully recommended to the M. W. Grand Master not to grant Dispensations for processions, only on very extraordinary occasions, such as may render processions necessary.’

At the annual meeting of the Grand Lodge in 1836 (only one year ago), the Grand Lodge refused permission for a public procession on the next St. John's Day.

Now, therefore, in view of the frequent decisions of the Grand Lodge on this subject, it appears clear to me that the sense of the Grand Lodge is not to be mistaken, and that any procession on the present St. John's Day would be contrary to the will and pleasure of the Grand Lodge:

I, therefore, feel myself bound to make the same known to you and to the brethren, who have contemplated uniting in a public procession on the 24th inst., trusting that no attempt will be made to violate the Edict of the Grand Lodge of March, 1827.

But should there be found among the Fraternity any member so unmindful of the respect and duty due to the Grand Lodge, as to endeavor to promote, recommend, encourage, or participate in such public procession, without the sanction of the Grand Lodge, I do hereby, by the authority vested in me in the absence of the M. W. Grand Master, Morgan Lewis, *prohibit* the said procession, and warn all worthy brethren of the danger of violating their duty as Masons by taking any part therein.

(Signed) JAMES VAN BENSCHOTEN.

Deputy Grand Master.

NEW YORK, June 23, A. L. 5837.

This notice was delivered by the Grand Tyler, as directed. A copy was also delivered to the Worshipful Bro. Bennet,

Master of Benevolent Lodge, on the morning of the 24th, while assembled at their Lodge room, at the Howard House. Fearful that this document might not have the desired effect of preventing the procession, I repaired to Union Hall, at the appointed hour, accompanied by the Grand Secretary, hoping that a mild, personal remonstrance would have an effect, when my written address, as Grand Master, created nothing but scorn, emanating, as was said, from an Anti-Mason, consequently not binding upon them. This decision was made by the brethren only two weeks after I had the honor to be elected as your Deputy Grand Master. I mention this with a view to silence the slander of a taint of Anti-Masonry, whether political or otherwise. On entering the Lodge room at Union Hall, the Lodge not in session, I inquired of W. Brother Atwood whether he had received my communication, and whether its contents had been made known to the brethren. He replied that he had, and that, further, he had given it extended publicity.

I desired to know whether he intended to comply with my reasonable request, which had been the declared expression of the Grand Lodge for the last thirty-five years. He denied my authority, and held himself amenable to none, save the Constitution, and as that instrument did not contain a prohibition, he was determined to persist and carry out his intentions, should no other Brother go with him in the procession. At this, a burst of applause (and, as far as I could judge, unanimous) proceeded from the brethren present. I observed that I did not mistake their sentiments, and that further remonstrance on my part would be unavailing. I therefore requested that the proclamation might be read at the opening of the Lodge. He replied that he would, and immediately read it audibly, and remarked to the brethren that it concluded very disrespectfully, and that he would have it published. During my visit at the Hall, which was from twelve to half-past one, I conversed with many of the brethren whose language was respectful, and who expressed their regret that the proclamation had not been issued sooner, and appeared to think the same was binding upon

them. The only harsh expression was from Bro. Graves, who stated my unfitness for the office I held, because I had not a knowledge of their intentions, and did not interfere earlier, which, as far as he was concerned, might have been effectual, but now he could not retract with honor, having been appointed Marshal for the day. I replied that I ought to be pleased with his candor, as it gave me an opportunity to defend myself before him, which was my entire ignorance that such procession was contemplated, until the afternoon previous, although it had been published two days—at the same time charging him, or the Committee, with wanting respect to the Grand Officers for not inviting them to participate in the ceremonies, at least in the church, where the oration was to be delivered. At this time I was again addressed by W. Brother Atwood, who stated that he should not open the Lodge, knowing my power to assume his authority, and would close it again. He therefore requested the brethren to take their badges and clothing to form the procession. I again took off my hat and addressed the brethren present, remonstrating with them on the impropriety of resisting the proclamation, which, from a sense of imperative duty in the absence of the Grand Master, I was compelled to issue; also, the unfavorable state of the weather would be a sufficient excuse for omitting the procession. The Brother replied, with much zeal, that nothing should deter them from executing their intentions—charging the officers and proceedings of the Grand Lodge as aristocratical; that they were ashamed to head a Masonic procession, and march with their brethren at high twelve, preferring the darkness and cover of night, as when the eulogy was pronounced; that there had been in this State two Grand Lodges, and that it might not be far distant when the same would take place again. He attempted to show a degrading comparison and want of respect to the memory of our titular Saint at his anniversary, when contrasted with the pompous funeral rites observed by the Grand Lodge and Body of Masons for our late departed Grand Master, Jacob Morton.

He also inquired, had I issued an edict requiring him to destroy his own offspring, whether I expected obedience! Receiving no answer to such extravagance, he said neither would the Proclamation be obeyed; this decision was again loudly applauded. It will, I think, be unnecessary to give a further detail of language equally strong, but generally not personal; I will, therefore, not trespass on your time. The W. Brother Piatt entering the Lodge room at this time, took his badge or clothing for the purpose of joining the procession. I then withdrew with the Grand Secretary.

Brethren, the facts relating to this unfortunate business are now before you. In a review of the whole, I am unwilling at present to arraign the motives that have governed the Worshipful Brothers Atwood and Piatt; but if they intended by such a course to advance the prosperity and promote the happiness of the Masonic family, they have most certainly proceeded in the opposite direction to attain that end. And nothing but an acknowledgment of error and speedily to retrace their steps, can restore that harmony in the Grand Lodge which their proceedings have unexpectedly and suddenly destroyed.

The brethren say they have not violated the Constitution; but are not tradition and the rules and regulations by which we have heretofore been governed equally binding with the Constitution? For my part, I think them more binding than the Constitution itself, being the Landmarks of the Order, which, when removed, we have no sure guide to direct our course. The rule they have infringed is one of vital importance; its violation has never even been thought of or desired since the foundation of our Order in this State until the present time. And so tenacious has the Grand Lodge been on this point, that it has assumed the right to instruct the Grand Master not to grant Dispensations, except for funerals in certain cases, reserving to itself by that assumption the right to permit more extended Public Processions. This studied observance of the rules of the Institution by Masons has given perpetuity to the Order. A relaxation in wholesome discipline will now endanger its existence. The pres-

ent Officers of the Grand Lodge have governed themselves by known and defined principles, and that their works are approved was attested by their recent re-election—that they will now deviate in the least must not be expected.

Your just decision will therefore be anxiously awaited by them.”

The Deputy Grand Master then added that he had corresponded with the Grand Master, the Past Deputy Grand Master Myers, and the Grand Senior Warden, who approved of what he had done.

The Worshipful Henry C. Atwood made some remarks in explanation.

The Worshipful Henry H. Brown then moved the following resolution :

“*Resolved*, That the whole subject of the Deputy Grand Master’s communication be referred to the Grand Stewards’ Lodge; and that the Grand Officers be directed to prefer proper charges against the parties implicated.”

After debate, the question was taken by show of hands and declared to be carried in the affirmative. The correctness of the decision being questioned, a show of hands was again ordered, and the Deacons, after counting them, reported that there were thirty-nine votes in the affirmative and thirty-seven in the negative. The Deputy Grand Master, therefore, decided the question to have been carried in the affirmative.

Thus the subject was referred to the Grand Stewards’ Lodge as a Commission for trial.

On July 19, 1837, the Grand Stewards met at the Grand Lodge room, and formally organized ; thus,

Wor. William Willis, of Lodge No. 2, as Grand Master.

Wor. David Naar, of Lodge No. 107, as S. G. Warden.

Wor. John McMullen, of Lodge No. 132, as J. G. Warden.

Right Wor. James Herring, Grand Secretary.

Right Wor. Richard Ellis, Grand Treasurer.

And the Worshipful Brothers Millar, jr., Wiggins, Davis, Harding, and Cook, Grand Stewards.

The Deputy Grand Master entered, but declined taking the chair. The Deputy Grand Master, the Grand Secretary, and the Grand Treasurer gave notice, that as they had been directed by the Grand Lodge to prefer charges, *they should decline all part in the decisions of the Grand Stewards' Lodge on the charges which would be by them presented.*

The minutes of proceedings of the Grand Lodge of July 12th were read, so far as to submit the resolution of reference.

The following charges were then preferred before the Grand Stewards, by the Grand Officers, against the Worshipful Henry C. Atwood, Master of York Lodge, No. 367, and the Worshipful William F. Piatt, Past Master of Lafayette Lodge, No. 373.

“ COPY OF THE CHARGES PREFERRED AGAINST THE WORSHIPFUL
HENRY C. ATWOOD, MASTER OF YORK LODGE, NO. 367.

CHARGE FIRST.—*Unmasonic Conduct.*

Specification 1st.—For encouraging, promoting, and getting up, as Master of York Lodge, No. 367, a Public Procession of Masons on the 24th of June, 1837, without any right or authority so to do.

2d.—For encouraging, promoting, recommending, and getting up, as Master of York Lodge, No. 367, a Public Procession of Masons on the 24th of June, 1837, in opposition to the will and pleasure of the Grand Lodge, as expressed by oft-repeated decisions since the year 1802, and up to the year 1836.

3d.—For encouraging, promoting, recommending, and participating in said Public Procession of Masons, in violation of all precedent and custom heretofore practiced in this City from the foundation of this Grand Lodge, thereby making an innovation on the local rules of the Fraternity.

4th.—For encouraging, promoting, recommending, and participating in said Procession, in violation of the sense of

the Grand Lodge, as declared by their Resolution on the 7th of March, 1827, that such Processions 'are highly prejudicial to the interests and respectability of the Order, and ought to be prohibited;' which declaration was made known to him by the Deputy Grand Master, in his Communication on the 23d of June, 1837.

5th.—For encouraging, recommending, and participating in said Public Procession in defiance of the prohibition and warning of the Deputy Grand Master, expressed in writing, on the 23d, and declared personally on the morning of the 24th of June, 1837.

SECOND CHARGE.—*For exciting by inflammatory speeches, and ungentlemanly and undignified conduct, and false representations, a spirit of revolt against the Grand Lodge, amongst a portion of the Fraternity of this City.*

Specification 1st.—By reading the Communication of the Deputy Grand Master in the public street, in front of Union Hall, on the morning of the 24th of June, 1837, in presence of a concourse of persons, and commenting thereon, as a Communication from an Anti-Mason, and unworthy of his notice or the respect of the Fraternity.

2d.—By accompanying the same Communication, at noon of the 24th of June, in the Lodge room at Union Hall, with violent and inflammatory speeches, denying the authority of the Deputy Grand Master to prohibit the aforesaid Procession; directing the brethren present to clothe themselves as Masons and prepare for the Procession without opening the Lodge, lest the Deputy Grand Master should take the chair; declaring that if he should be expelled for what he was doing he was willing to be a martyr for the cause, thereby exciting evil passions in the breasts of the brethren present instead of showing them an example of brotherly love and Masonic courtesy, as by the ancient regulations of the Order he was bound to do.

3d.—By refusing 'homage to the Grand Master for the time being,' and misleading many brethren from their duty by example and instructions on the 24th of June, 1837.

THIRD CHARGE.—*For attempting to degrade the Grand Lodge and to destroy the peace and harmony of the Fraternity, by disgracing and degrading the Grand Officers by false accusations and insinuations.*

Specification 1st.—By falsely declaring the Deputy Grand Master an Anti-Mason; and that he had been a candidate for a seat in the Assembly of the State on the Anti-Masonic ticket.

2d.—By falsely insinuating that a deceased member of this Grand Lodge had educated his son, now the Grand Secretary of this Grand Lodge, upon Masonic funds.

3d.—By falsely declaring that the Grand Officers were opposed to Public Processions because they were ashamed to be seen in public with the fraternity.”

“CHARGES AGAINST THE W. WILLIAM F. PIATT, PAST MASTER OF LAFAYETTE LODGE, NO. 373, FOR UNMASONIC CONDUCT.

CHARGE FIRST.—*For a conspiracy to destroy the peace and harmony of the Grand Lodge, by exciting schism, revolt and disobedience amongst the Fraternity.*

Specification 1st.—By uniting with the Worshipful Master of York Lodge, No. 367, Henry C. Atwood, in recommending and promoting a Public Procession of Masons on the 24th of June, 1837, without any authority therefor.

2d.—By combining with the aforesaid Henry C. Atwood, in arranging, encouraging, and promoting a Public Procession of Masons, by concealing their design from the Grand Lodge, at its Annual Communication, until their arrangements were completed, thereby arraying one portion of the Fraternity against the other.

3d.—By uniting with Henry C. Atwood in an attempt to degrade the authority and destroy the respectability of the Grand Lodge, by exciting prejudices and opposition amongst a portion of the Fraternity, by false charges and insinuations against the Grand Officers.

4th.—By encouraging and promoting the unmasonic opposition of Henry C. Atwood to the Grand Lodge and to the

Deputy Grand Master, by publicly promising him his support and assistance in the Lodge Room at Union Hall, on the night of the 23d of June, 1837.

CHARGE SECOND.—*Contempt of the Grand Lodge.*

Specification 1st.—By promoting, encouraging, and recommending a Public Procession of Masons, in contempt of the repeated decisions of the Grand Lodge adverse thereto; in contempt of the declaratory Resolution of the Grand Lodge that such Processions ‘ought to be prohibited;’ and in contempt of the prohibition of the Deputy Grand Master, made public in conformity thereto.”

A copy of which charges had been served on each of the aforesaid brethren, together with a summons.

The Grand Pursuivant was then directed to ascertain if the Worshipful Brothers Atwood and Piatt were in attendance. The Grand Pursuivant reported that he found both Brothers, Atwood and Piatt, in the Lodge room, and that they both replied *they would not attend*. The witnesses were then called in, and their evidence received as follows:

The first witness was Joseph M. Marsh, Past Master of Silentia Lodge, No. 360. On the 24th of June, in the morning about 11 o'clock, witness was passing near Union Hall, saw Atwood, who took a paper out of his hat and read it aloud, as a letter from the Deputy Grand Master. There were about a dozen persons present in the street. Atwood added, after reading the letter, that that was a pretty letter from an Anti-Mason for the government of Masons. Witness states that the letter read in the street was similar to the proclamation read in the Grand Lodge by the Deputy Grand Master. Atwood read the letter in Henry Street. Witness does not know if all the persons present were Masons or not; thinks from the ages of some that they were not all Masons.

First heard of the intended procession at Silentia Lodge on the 9th of June; thinks the Worshipful Master (Warren)

stated that York was about to turn out, and thinks he mentioned other Lodges (but is not positive), and wanted to know if the Lodge would join them, and urged it himself. Believes the Lodge did not go out as a Lodge. There was no vote of the Lodge on the subject. The banner of the Lodge was carried in the procession, and the Master himself attended.

Atwood said he should not obey the proclamation, and the language made use of in his speech (which was for, say, five minutes) was calculated to induce others to disobey the proclamation. Witness saw the procession. Brother Atwood was the last individual in it.

Has since heard the said Atwood speak in derogation of the Grand Officers. Heard him say on the morning of the 24th, that the Grand Officers were opposed to processions because they were ashamed to be seen in public with the Fraternity.

Witness saw the procession; they were clothed as Masons, having badges, banners, and marching after music.

Second Witness, William Swanton, Master of Montgomery Lodge, No. 387.—The first that witness heard of the procession was from Brother William Cuscaden, of Benevolent Lodge, who came into Montgomery Lodge and informed them that they were to have a procession on St. John's Day, and that he was one of a Committee to inform the Lodge of it. That was on the evening of the 21st of June. The Lodge passed no resolution, but the members all agreed to go. Witness went to Union Hall on the morning of the 24th, to hear about the procession; he then heard that there had been a letter sent to Brother Atwood, prohibiting the procession, by the Deputy Grand Master, and on inquiring of Atwood if it was so, he admitted that he had received such a letter and read it aloud in the bar-room. Witness then concluded that he could not conscientiously join in the procession, and went away; he returned again to Union Hall to give the members of his Lodge his advice not to go in the procession. He did so advise his members, and only two joined the said procession, who said there were older Masons than themselves present who were going. Witness heard Atwood say,

he would go in the procession if he had to go alone. Witness understood that he meant to go in defiance of the Grand Lodge.

Third Witness, James Thorburn, Grand Tyler.—Witness took the letter of the Deputy Grand Master, late in the afternoon of the 23d of June, went first to Union Hall, then to the house of Brother Atwood. After remaining there till 10 o'clock, and Atwood not coming home, he went away and called on him again at 6 o'clock in the morning of the 24th, when he delivered it into his own hands.

Fourth Witness, William G. Henshaw, Tyler of York Lodge, No. 367.—Witness first heard of the intended procession during the annual meeting of the Grand Lodge—heard of it in the bar-room at Union Hall—thought they intended to have brought it before the Grand Lodge. Heard Atwood, at Union Hall on the morning of the 24th, make his speeches to the brethren, which speeches witness does consider were violent and inflammatory; witness was disgusted with the conduct of Atwood and the persons present, and was so disgusted that he went away. Heard Atwood say he would not obey the prohibition of the Deputy Grand Master. Heard Atwood ask the Deputy Grand Master to point out the parts of the Constitution. Witness states that the Deputy Grand Master was very mild in his demeanor and language, and stated the practice of the Fraternity in this city, and that there was a resolution of the Grand Lodge which declared that such processions ought to be prohibited. He heard Atwood say that if he were expelled the world should know what it was for; that Atwood's conduct was uncourteous to the Deputy Grand Master. He heard him say the Deputy Grand Master had run on the Anti-Masonic ticket, and put the Grand Secretary somewhere near him, he does not remember how. Heard him say the Grand Officers were ashamed to be seen in public with the Fraternity. Has heard him distinctly say the Deputy Grand Master and Grand Secretary were Anti-Masons. Witness has tried to reason with him, telling him his language was too harsh, but Atwood said he could prove it.

Fifth Witness, James J. Timpson, Senior Warden of Abrams Lodge, No. 83.—Witness does not know when he first heard of the procession—knows Atwood was in the procession, and from conversations with him, believes he had a principal hand in getting up said procession. First heard of the prohibition by the Deputy Grand Master, at Union Hall, on the evening of June 23—heard, while downstairs, that such prohibition was out. Atwood came in afterward (witness believes he had been sent for in a carriage), and he was told that the Grand Secretary had reported that there was an edict out to prohibit the procession. Atwood appeared to treat it with disdain, and talked loudly. Witness soon afterward went up-stairs; found Atwood, Piatt, Hyatt of Benevolent, Dean, and many others, say fifteen or twenty, in the Lodge room. Atwood was talking very loudly to Brother Herring. Witness states that he was abusing Brother Herring. Witness states he would be very sorry to be abused as Brother Herring was, and was ashamed to hear such language. Atwood stated that he would have a procession if there was nobody to go but himself, when Brother Piatt replied, “It shan’t be so—stick to it and I will support you,” slapping Atwood on the shoulder at the same time. Witness states that the whole proceedings and conduct he thought were calculated to degrade and injure the Grand Officers. Heard Brother Piatt say the Deputy Grand Master was an Anti-Mason, that he had run on the Anti-Masonic ticket, and that the Grand Secretary was on the nominating committee that put him on, and that the Grand Secretary told him so—which the Grand Secretary immediately contradicted. That Atwood had a method, whenever he could not support his argument, of flying off to some other subject. Remembers that Atwood said, in the course of his address to Brother Herring, “I cannot pronounce a eulogy on it, and if I have not as good an education as you, there is a good reason for it, for my father never had Masonic funds to educate me on.” The impression left on the mind of witness was, that Brother Herring’s father had Masonic funds. Witness declares that the language used to

the Grand Secretary was the language of a blackguard, and so he should consider it if he heard it anywhere else, either from an acquaintance or a stranger. There was nothing on the part of the Grand Secretary to excite such conduct; his language was mild and he said very little. Witness saw the procession. Atwood was in it at the rear of the procession. Witness states that the said procession was a disgrace to the Fraternity, and would have disgraced a private Lodge, it was much more disgraceful as a general procession of the Fraternity; there was one in it so drunk he could not walk straight.

It was then resolved to summon Adolphus Andreas, the Secretary of York Lodge, to appear with the minutes of said Lodge, and also, all papers in his possession in relation to the procession; also that Brothers Wm. F. Piatt and Henry C. Atwood be summoned to appear before this Grand Stewards' Lodge at its next and each subsequent meeting, to be held in relation to the charges against them.

The Grand Stewards re-convened July 24.

When the Grand Secretary stated that he had summoned the Brothers Atwood and Piatt, the Grand Pursuivant reported that Brother Atwood was not present; that he found Brother Piatt in the house, and that the Brother gave for answer, "*he would not attend.*"

Brother Joseph Dean, of Silentia Lodge, No. 360, testified as follows:

Witness first heard of the intended procession on the 9th of June; thinks it was brought forward in Silentia Lodge on that evening, by the Senior Warden, H. Weaver, who mentioned that a Committee from York Lodge had been appointed, and a Committee was appointed by Silentia Lodge to confer with them, with powers to carry the design into execution if found not unconstitutional. Weaver, witness, and three others, were the Committee. Witness states that some of the Committee refused to call on the Grand Secretary. Witness volunteered and called on the Grand Secretary, and asked if there was anything in the Constitution to forbid the procession; he answered they had the Constitution, and

could as well judge of it as the Grand Secretary. Witness further states that he inquired if there was any further writing not printed in the Constitution, and he replied that he was not aware that there was. There had been an opinion expressed in the Lodge, that there was something to prevent it.

First heard of the *prohibition* on the evening of the 23d of June, from the Grand Secretary, in Silentia Lodge. When the Lodge closed that evening, just as witness was leaving, he met Piatt and Atwood entering. Witness, hearing loud talking, returned. Atwood said that it *was* constitutional, and he *would* have it, and would go if he could find but one man to go with him. Piatt approved what Atwood did. Witness states that the conduct of Brother Piatt was calculated to promote a revolt and schism, though he was not so uncouth in his language and deportment as Atwood. Could not hear very distinctly what Piatt said; his voice was drowned by the voice of Atwood, as they were frequently talking at one time. Heard Piatt say that some person was an Anti-Mason; witness did not catch the name; and there was something about the Grand Secretary having been on the Nominating Committee who nominated that man, and that the Grand Secretary told him so. (Question by a Grand Steward.) What appeared to be the conduct of Atwood and Piatt toward the Grand Secretary? Answer. The conduct of avowed and bitter enemies could not have been worse than theirs toward the Grand Secretary; they could not have used worse language. The Grand Secretary's conduct was cool and courteous.

Atwood told the Grand Secretary that he would not answer him when he asked him questions, and that the Grand Secretary replied, "You always came to me in this abrupt, abusive, and bullying manner." He acknowledged he was rough-spoken, but that was not his fault; that his father had none of the funds of the Fraternity to expend on his education.

Adolphus Andreas, Secretary of York Lodge, was then admitted. He was inquired of by the acting Grand Master,

why he had not brought the books. He replied, that he did not think it proper to bring the property of the Lodge without their authority. He admitted that the Grand Stewards' Lodge had the same power as the Grand Lodge, on all subjects properly referred to them; but he denied that this subject had been so referred, and he further gave notice, that he should answer no question calculated to implicate or injure York Lodge, or any other person. The witness was inquired of, if he knew of the procession held on the 24th of June last. Witness knew of a procession on the 24th of June last, he saw it. The subject was agitated in York Lodge, but cannot tell at what time; states that his minutes will show. Says, he before gave notice that he will give no answers affecting the interests of York Lodge, that he knows nothing of the subject, and if he did he would not answer. The Brother then stated, that he had been in a great many processions on St. John's Day, but he mentioned only one in this city. He was requested to withdraw for a few moments. The Brother said he would withdraw, but that if he did, he should not return. The Brother then retired.

The Grand Stewards subsequently directed the Grand Pursuivant to summon the Brother Andreas again to appear; the Grand Pursuivant reported that the Brother replied *he declined reappearing*.

Brother Wm. Wray, of No. 304.—The first he knew of the procession was from the notice in the public papers, that York Lodge was resolved to hold a procession, and inviting other Lodges to unite with them.

Witness saw the procession move from Union Hall. Atwood was in the procession, wore the Master's Jewel, and brought up the rear. The procession from its size was not respectable. Only two of the members of No. 304 were present in the procession. Thinks he has heard both Atwood and Piatt say, that the procession to St. Matthew's Church, at a previous date, was ordered after dark, because the Grand Officers were ashamed to be seen as Masons.

Witness stated, that the Worshipful Orlando Warren, of No. 360; Worshipful John Bennett, of No. 142; Past Master Patrick Mangin, Martin O'Connor, Junior Warden, acting as Master of Hibernia; Wm. Hemma, Senior Warden, of 304; John J. Rickers, Senior Warden of 367; T. Darby, Junior Warden of 367; and Past Master John W. Timson, were in the procession.

Brother M. T. Steeds, of Ancient Lodge, No. 507, first heard of the procession at Silentia Lodge, on the 9th of June. Brother Williams stated that York Lodge had determined to celebrate St. John's Day by a procession. Was present at Silentia Lodge on the 23d of June. The Grand Secretary was there. After the Lodge closed, witness went down-stairs; saw Atwood and Piatt in the bar-room; heard some person say that the Grand Secretary would not show himself in there that night; saw there was an excitement, and many went up-stairs, and witness went up also. The Grand Secretary was there surrounded by a number of Brethren. Witness heard Atwood say, in answer to a remark of the Grand Secretary, "My father never had any of the funds of the Fraternity to educate me on;" and, "*If this procession is stopped, it will shake the pillars of your temple;*" to which Piatt replied, "*Yes, as they never have been shaken before.*" Atwood said that he would go in the procession if he had but one man to go with him, and he would eat the dinner that day if he had but a dog to eat with him. Atwood and Piatt appeared to act perfectly in concert; from the manner of Piatt and Atwood, witness inferred that they perfectly agreed. Their conduct was ungentlemanly; their conduct would appear likely to have the effect, on a portion of the persons present, to degrade the Grand Officers, though on himself it would have a contrary effect. Had witness not been a Mason he would have had but a low opinion of the Institution, from what he witnessed at that time.

The Grand Stewards' Lodge then adjourned until Wednesday evening, July 26, when it re-convened.

The Grand Secretary reported that he had again sum-

moned Brothers Atwood and Piatt. The Grand Pursuivant reported that he had found the Brother Atwood, who replied, "*I shall not come.*"

Brother Richard I. Williams, of Silentia Lodge, No. 360, was keeper of Union Hall.

Saw the procession leave his house on the 24th of June. *Cannot say* whether Brother Atwood was in the procession or not; witness did not see him. *Cannot say* that he ever heard of the intended procession in any Lodge previous to the 9th of June. He heard of it in his bar-room some time before, but cannot say whether a month before or not. It was a general topic of conversation with many Brethren, Piatt and Atwood with others, but cannot recollect what either of them said. Witness knows of no Committee meeting till after the procession.

Cannot recollect seeing Atwood at his house on the evening of the 23d of June—has *no recollection* of Brother Piatt being there that evening. Had not heard of the prohibition of the Deputy Grand Master until the 24th, when witness heard that he was up-stairs.

John W. Hudswell, Master of Lafayette Lodge, No. 373.—Was present at a regular meeting of York Lodge, when the subject of the procession was brought up. Witness was in the East. The minutes were read. The Master then arose and stated that he intended to have a procession if the Brethren would sanction it; whether he said he was willing or determined on it, witness does not remember. Witness states that there was then to be a raising, and he went away previous, being disgusted with certain proceedings.

Wm. Cuscaden, Past Master of Benevolent Lodge, No. 142.—Witness is intimately acquainted with the Brothers Piatt and Atwood. Benevolent Lodge was not in the procession as a Lodge. The first witness heard of the procession was from reading the papers two or three days before. Did not go in the procession from Union Hall to the Church. Saw the procession both before and after the services at the Church. Witness received the tickets at the Church.

Worshipful Brother Piatt was the orator of the day. The procession returned direct to Union Hall from Mulberry Street Church.

Witness recollects having seen the Grand Secretary in processions in this city. Recollects that the Grand Secretary went in procession from the Lodge room to Williamsburgh, with Benevolent Lodge, where he performed the funeral services over the grave of one of their members, and on other occasions. Has also seen the Deputy Grand Master in processions.

The Grand Stewards' Lodge then adjourned till Monday evening, July 31, when it re-convened.

The Grand Officers stated that they rested the case with the Grand Stewards.

The several charges and specifications against William F. Piatt were then separately read, and the Grand Stewards unanimously decided that they were sustained on every specification and charge.

The charges and specifications preferred against Henry C. Atwood were then severally read, and the Grand Stewards unanimously decided that they were sustained.

Whereupon a motion was duly made that William F. Piatt, Past Master of Lafayette Lodge, No. 373, and Henry C. Atwood, Master of York Lodge, No. 367, be expelled from all the rights and privileges of Masonry; which was unanimously adopted by the Grand Stewards.

Resolved, That the Grand Secretary be directed to give notice of the said expulsion to the Lodges in the city, and to the brethren expelled.

The Grand Stewards' Lodge then adjourned until Wednesday evening, August 2.

The Right Worshipful Deputy Grand Master informed the Grand Stewards' Lodge that the Grand Officers had prepared a charge against York Lodge, 367, for a violation of duty to the Grand Lodge, as follows:

CHARGE AGAINST YORK LODGE, NO. 367.

For creating a disturbance and confusion among the Fraternity, subversive of the principles of the Order, and injurious to its prosperity and character, by a violation of duty to the Grand Lodge.

Specification 1st.—By resolving to hold a public Procession of Masons on the 24th of June, 1837, without authority from the Constitution, or their Warrant, and without permission of the Grand Lodge or the Grand Master.

2d.—By publishing in the Newspapers of the city a notice, that York Lodge, No. 367, would hold a procession on that day, and inviting other Lodges and Brethren to unite with them on that occasion, without any authority from the Grand Lodge or the Grand Master, and without any other authority whatever.

3d.—By holding a public Procession on the 24th June, 1837, in defiance of the repeated decisions of the Grand Lodge for the last thirty-five years.

4th.—By holding a public Procession on the 24th of June, 1837, in violation of the rules of the Grand Lodge, which have been binding on the Fraternity in this city from the foundation of the Grand Lodge.

5th.—By holding said public Procession in violation of the prohibition of the Deputy Grand Master, declared in conformity to a Resolution of the Grand Lodge in March, 1827, declaring that such Processions ought to be prohibited.

The Deputy Grand Master further stated that the Grand Secretary had furnished the Senior Warden of York Lodge with a copy of said charge and specifications, and had also summoned the said Senior Warden with the Officers, Past Masters, and members of York Lodge, No. 367, to appear before the Grand Stewards' Lodge this evening, at 8 o'clock, to answer thereto.

A Communication was received from the Senior Warden, stating it was physically impossible to summon his Lodge in so short a time.


The Grand Stewards' Lodge then adjourned until Wednesday evening, August 9, when it re-convened.

The Grand Pursuivant was then directed to ascertain if York Lodge, No. 367, or any committee on their behalf, was in waiting. The Grand Pursuivant reported that there were none of the members of York Lodge present, nor any committee that he could ascertain.

Worshipful John F. Davis, a witness summoned, was not to be found.

The charges and specifications against York Lodge, No. 367, were then read.

The notice published in the *Courier and Enquirer* of the resolution of York Lodge to hold a procession on June 24 last, was as follows :

“ MASONIC NOTICE.—York Lodge, No. 367, having resolved to celebrate the Anniversary of St. John the Baptist, the 24th June, instant, by a Procession and Oration, would respectfully invite other Lodges in this City, Brooklyn, Staten Island, and New Jersey, and the Fraternity in good standing, to unite with them on the occasion. The Committee will meet every evening, prior to Saturday, at Union Hall, at 7½ o'clock, to confer with committees from other lodges on suitable arrangements.”

The testimony of Brother William Young, of Silentia Lodge, in relation to the proceedings of York Lodge, on Monday evening last, when regularly convened, agreeably to the notice of Brother John J. Rickers, Senior Warden, was received.

Witness went to York Lodge on the evening of the last regular meeting, but was not immediately admitted; after he was announced others were announced and admitted before him. While he was in waiting, witness saw Henry C. Atwood admitted to the Lodge, and he heard at the same time three raps in the East. Brother Piatt was admitted to the Lodge at the same time. Witness was admitted soon after. When he entered the Lodge was thickly crowded,

and all standing up ; Brother Timson was in the chair. Timson informed Brother Atwood that, by the unanimous voice of the Lodge, he had been elected or restored to the office of Master, or to the chair. Atwood gave a rap with the gavel, and stated that he had taken the chair in December with reluctance, that he had done all in his power to make the Lodge happy, that through misfortune he had been expelled. Witness states, that on hearing that, he immediately withdrew, not choosing to stay in the Lodge with an expelled Mason. Witness saw Dr. Piatt in the Lodge at the same time.

Brother Rickers, Senior Warden of York Lodge, No. 367, was admitted, and presented the following communication :

NEW YORK, 9th August, 1837.

The Rt. W. the Grand Stewards of the Rt. W. Grand Lodge of the State of New York.

BRETHREN : At a regular Meeting of York Lodge, No. 367, held at Union Hall on Monday evening, August 7th, instant, I had the honor of laying before the Lodge the summons addressed to me as Senior Warden of York Lodge, No. 367, to appear with the Officers, Past Masters, and Members of said Lodge before the Rt. W. Grand Stewards' Lodge, this evening at 8 o'clock, and there make answer to certain charges then to be preferred by the Grand Officers.

The Lodge then adopted the following Resolutions, which I respectfully communicate as extracts from the minutes :

“ Resolved, That we respectfully decline to receive the said communications, and refuse to appear before the Rt. W. Grand Stewards' Lodge by order of the Grand Lodge, as per summons of 1st August, instant, we not being aware of any such meeting of the Grand Lodge having taken place at that date.

Resolved, That Bro. John J. Rickers be requested to appear before the Rt. W. Grand Stewards, and inform them that York Lodge denies his, Bro. Rickers', authority of sum-

moning its Officers, Past Masters, and Members, as per order of the Grand Stewards' Lodge.

Yours, fraternally,

JOHN J. RICKERS,

Senior Warden of York Lodge, No. 367."

The Grand Master (pro tem.) inquired of Brother Rickers if, at the last meeting of York Lodge, the Lodge had placed Henry C. Atwood in the chair of the Lodge, after having been expelled by this Grand Stewards' Lodge. The Brother replied, "yes, he undoubtedly was; he was placed in the chair as Master of the Lodge." Brother Rickers desired permission to retire, which being granted, he retired.

The Deputy Grand Master was asked if he had granted any permission for the procession held on the 24th of June last; he replied that he had not. The Grand Secretary was asked if any permission had been granted by the Grand Lodge, and he replied there had not been any such permission granted.

The charge and specifications were then read, and the Grand Stewards unanimously affirmed that the said charge and specifications had been fully proved. Whereupon the Grand Stewards unanimously adopted the following preamble and resolution:

"*Whereas*, The charge against York Lodge, No. 367, 'for creating a disturbance and confusion among the Fraternity, subversive of the principles of the Order and injurious to its prosperity and character, by a violation of duty to the Grand Lodge,' has been fully proved; therefore,

"*Resolved*.—That the Warrant of said York Lodge, No. 367, be forfeited, void, and of no further effect; and that the officers and members of said York Lodge, No. 367, be expelled from all the rights and privileges of Masonry."

It was ordered that the Grand Secretary notify the Lodges in the city, and the persons expelled, by the above resolution.

The Grand Stewards' Lodge was then closed, and a meeting was held Wednesday evening, 16th of August.

The Grand Secretary presented the appeal of Brother Arthur McGoff, one of the members of the late York Lodge, No. 367, against the sentence of expulsion, and stated that he had taken no part in the action of the Lodge upon the occasion for which their charter had been forfeited, and that he had not approved of said proceedings ; whereupon Brother McGoff was restored.

The Grand Officers reported that the Grand Secretary had issued summonses to Orlando Warren, Master of Silentia Lodge, No. 360 ; Henry Weaver, Senior Warden of the same Lodge ; John Bennett, Master of Benevolent Lodge, No. 142 ; William Cuscaden, Past Master of the same Lodge ; Henry Walters, Junior Warden of the same Lodge ; Samuel Jones, Senior Warden of Lafayette Lodge, No. 373 ; William Hemma, Senior Warden of Concord Lodge, No. 304 ; Martin O'Connor, Junior Warden of Hibernia Lodge, No. 339 ; Patrick Mangin, Past Master of the same Lodge, to appear before the Grand Stewards' Lodge.

CHARGE AGAINST THE ABOVE MEMBERS OF THE GRAND LODGE,
WHO PARTICIPATED IN THE PROCEEDINGS ON JUNE 24, 1837, VIZ. :

For Unmasonic Conduct.

Specification 1st.—By encouraging, promoting, and assisting at a public procession, clothed as Masons, without any right or authority to do so, on the 24th of June, 1837.

2d.—By encouraging, promoting, and assisting at said public procession, in contempt of the repeated decisions of the Grand Lodge, adverse to such proceedings ; in contempt of the declaratory resolution of the Grand Lodge passed in March, 1827, “that such processions ought to be prohibited, and which they, together, and individually, as members of the Grand Lodge, ought to have prohibited on the aforesaid occasion.

3d.—By encouraging, promoting, and assisting at said public procession, in contempt of the prohibition of the

Deputy Grand Master, publicly read at Union Hall, by Worshipful Henry C. Atwood, and at the Howard House, by Worshipful John Bennett, and of the personal prohibition of the Deputy Grand Master on the morning of June 24, at Union Hall, when the Fraternity were assembled at that place.

4th.—For evil example to the Fraternity, by using their influence as members of the Grand Lodge, to induce other Brethren to condemn and nullify the Acts of the Grand Lodge, and set at defiance the authority of the Deputy Grand Master.

The following Brethren were admitted, together with the witnesses: Brothers Warren, Weaver, Cuscaden, Jones, O'Connor, and Mangin. The charge and specifications were read.

Brother Warren was asked if he had been in the procession on the 24th of June last. He replied that he had, and that he had been informed of the prohibition by the Deputy Grand Master himself. Brother Warren then requested permission to read a defense of his conduct.

The Grand Stewards' Lodge granted the Brethren the liberty of making any defense, either in writing or verbally.

Brother Henry Walters was admitted. John Bennett sent word, for answer to the request for his appearance, that he was not ready.

The Brethren plead not guilty of unmasonic conduct.

Brother Weaver refused to answer whether he was in the procession or not, informing the Grand Stewards that he saw they had made up their minds to expel him, and that if they did so, he then gave them notice that they would do it at their peril. After demanding the names of the Grand Stewards, which were promised him by the Grand Master, *pro tem.*, he retired.

Brother Walters refused to answer whether he was in the procession or not, and retired.

Brother Warren then read his defense.

Brother Cuscaden admitted that he was in the procession

on June 24, from the Church to Union Hall; that he had previously heard of the prohibition of the Deputy Grand Master, and had heard his proclamation read. The Brother declined answering whether he had invited the members of Montgomery Lodge to attend. The Brother made no defense.

Brother Samuel Jones admitted that he was in the procession, that he heard the Deputy Grand Master prohibit the procession, that he carried the Jewels and Hangings of Lafayette Lodge to the procession, and went himself in the capacity of Senior Warden.

Brother Jones stated that he considered his conduct correct in joining the procession, and moreover that he conceived the subject had not been referred to the Grand Stewards' Lodge by the majority in the late meeting of the Grand Lodge, and introduced Brother Hudswell as a witness. Brother Hudswell stated that he had counted the votes; that he counted thirty-nine votes in the affirmative, and forty-two or forty-three in the negative, he was not positive which. In answer to a question by a Grand Steward, witness stated that he did not know whether any of the voters held up two hands or not.

Past Master Mangin admitted that he was in the procession on the 24th of June last. He heard the Deputy Grand Master had prohibited the procession.

Brother O'Connor stated that he had some time since preferred charges against one of the Grand Stewards, and objected to being put on trial before a Grand Steward against whom he had charges, until those charges were examined. Brother O'Connor's case was therefore deferred.

Brother Wray was then called. Witness saw Brother John Bennett in the procession on the 24th of June last.

Adjourned until Friday evening, August 18.

Brother Wm. Hemma pleaded not guilty, and stated that he did not think at the time of the procession that he was doing wrong in going in it, but has since thought it was wrong; and if a similar procession was to be got up again, he should be unwilling to join in it without permission. The

Grand Officers thereupon withdrew the charge of unmasonic conduct against Brother Wm. Hemma.

The Worshipful Joseph M. Marsh was then admitted. Witness stated that he thought he saw Brother Henry Weaver in the procession on the 24th of June; but previous thereto he heard him say he should turn out, and since the procession, that he did turn out. Witness retired.

The charge against Brother Henry Walters was withdrawn.

The Grand Stewards then reviewed the evidence before them, and adjourned until Tuesday evening, August 22.

An appeal from Brother Isaac Bevan, one of the members of the late York Lodge, No. 367, was read. He stated that, in consequence of his residence in Williamsburgh, he had not attended the meetings of York Lodge, No. 367, since last fall. Brother Isaac Bevan was unanimously restored.

The Grand Stewards' Lodge then took up the consideration of the charge of unmasonic conduct against Orlando Warren, Henry Weaver, and others.

Brother Dean saw Brother Weaver in the procession on the 24th of June last. He was clothed as a Mason. Brother Weaver had been active in promoting the procession.

An adjournment was had, and the Grand Stewards re-convened on August 23, when the Grand Master read a copy of the Warrants granted by the Grand Lodge to Lodges under its jurisdiction.

The Grand Stewards then considered the charge and specifications preferred against Orlando Warren, Henry Weaver, John Bennett, William Cuscaden, and Samuel Jones; and by a unanimous vote affirmed that the charge and specifications had been fully proven; and on motion the Brethren were expelled for unmasonic conduct. The Grand Stewards' Lodge re-convened on August 30.

An appeal from Brother Gilbert Burnet, one of the expelled members of the late York Lodge, No. 367, was read, representing that he had not participated in the proceedings of York Lodge, and requested to be restored, whereupon Brother Gilbert Burnet was restored.

QUARTERLY MEETING OF THE GRAND LODGE.

A quarterly meeting of the Grand Lodge was held September 6, 1837, and was opened by the Grand Master, Morgan Lewis, and all the other Grand Officers present. Brother Mordecai Myers, Past Deputy Grand Master, was present as an additional Deputy; Conrad Braker, of No. 322, as Junior Grand Warden, and the representatives of forty-two lodges.

The minutes of the session of June 9 were approved, those of the Emergent Meeting held July 12, being read, led to a debate; but subsequent thereto were approved and confirmed by a very large majority, as evidenced by a show of hands, seventy-six being counted by the Grand Wardens; the negative was not deemed worthy of counting.

The minutes of the Grand Stewards' Lodge, held on the 2d and 9th of August, were read. On the question of approval being put, the Worshipful Brother Lineback rose in his place, and stated that he held a power of attorney from a number of the Brethren expelled by the Grand Stewards' Lodge, authorizing him to appear in their behalf; and that he also held a protest and appeal which he wished to read. A motion to postpone the decision of the Grand Lodge on the minutes of the Grand Stewards' Lodge was decided in the negative. The question on approving and confirming the minutes was carried by a very large majority.

The minutes of the Grand Stewards' Lodge held on the 16th, and continued by adjournments to the 18th, 22d, 23d, and 30th of August, were read and confirmed.

The petitions of Benjamin F. Hart and Elijah Wilson for restoration were referred to the Grand Stewards' Lodge.

Brother Lineback then read a power of attorney to appeal from the decisions of the Grand Stewards' Lodge, which had been confirmed by the Grand Lodge, and offered to read certain papers which he said contained an appeal and an argument founded thereupon. The reading was objected to on account of the lateness of the hour. The Grand Lodge

ordered that the said papers be received by the Grand Secretary and laid on the table.

The Grand Lodge was then adjourned until Friday evening. But the Worshipful Brother Lineback refusing to put the papers into the hands of the Grand Secretary, or lay them on the table, the Grand Master forthwith ordered the door to be closed, called the members to order, and again opened the Grand Lodge.

The papers previously ordered to be laid on the table were then called up, and the paper denominated an appeal was then handed to the Grand Secretary, by whom it was read to the Grand Lodge, and is as follows :

“ To the Rt. W. Grand Lodge of the State of New York, and all Free and Accepted Masons throughout the Globe :

We the undersigned Master Masons, do hereby appeal from and protest against the Prohibition of the Rt. W. Dep. Grand Master, James Van Benschoten, of the 23d June last, forbidding the Fraternity from celebrating the natal day of our Patron Saint John the Baptist, as an unwarrantable assumption of power, an unjust and unmasonic interference with the rights and privileges of a Warranted Lodge, and the Craft generally, and an open violation and infringement of the ancient landmarks of the Order.

We also protest against the proceedings had at an Emergent Meeting of the Grand Lodge, on the evening of the 12th July last, they having been conducted in a manner heretofore unheard of, as arbitrary, unjust, and unmasonic, utterly at variance with the Constitution and the true principles of the Order.

We protest against, and appeal from the subsequent acts and doings of the Grand Stewards' Lodge, because the subject was not legally referred to that Body ; because, if legally referred, it was not a proper, fair, and impartial Tribunal to investigate the matter, they acting in a two-fold capacity of prosecutors and judges,—and for this that all their proceedings and acts relating thereto are unconstitutional, unjust, oppressive, and unmasonic.

We therefore, confident in the justice of our cause, do in a most solemn manner declare and publish this our protest, under a full determination to lay the same before, and appeal to, the whole Masonic Family for redress against the injustice we have thus received.

(Signed)

John W. Timson, P. M. York Lodge, No. 367.
 John J. Rickers, Senior Warden York Lodge, No. 367.
 Jos. Homer, P. M. York Lodge, No. 367.
 Thomas Darby, York Lodge, No. 367.
 John Carruthers, York Lodge, No. 367.
 William Morrow, York Lodge, No. 367.
 Smith W. Horton, York Lodge, No. 367.
 Samuel Jones, S. W. Lafayette Lodge, No. 373.
 Charles H. Horton, S. D. of York Lodge, No. 367.
 Adolphus Andreas, P. M. York Lodge, No. 367.
 Asa Onderdonk, York Lodge, No. 367.
 Benjamin Ewen, York Lodge, No. 367.
 David Gould, York Lodge, No. 367.
 Henry Weaver, S. W. Silentia Lodge, No. 360.
 Wm. F. Piatt, P. M. Lafayette Lodge, No. 373.
 John Vanderbeck, P. M. York Lodge, No. 367.
 Jedediah T. Lomas, York Lodge, No. 367.
 F. Mahaffy, York Lodge, No. 367.
 Orlando Warren, W. M. Silentia Lodge, No. 360.
 Henry C. Atwood, W. M. York Lodge. No. 367.
 Peter Field, York Lodge, No. 367."

To which were added nineteen other names in one handwriting, inserted by Brother Lineback.

The document was objected to, by the Right Worshipful Grand Chaplain and other brethren, as indecorous in its language.

On motion it was,

"Resolved, That no further proceedings be had on the subject, until the parties who think themselves aggrieved make a respectful application to this Grand Body."

The resolution was "carried unanimously with the exception of one vote."

At a meeting of the Grand Stewards' Lodge on September 29, Brothers Martin O'Connor and the Past Master, Patrick Mangin, pleaded ignorance as to the prohibition of the procession until the morning of June 24th, and the former further plead that he had "heard Mr. Atwood declare that it was right to enter the procession, and as Atwood was considered a star, and incapable of doing wrong, he followed *him*." But O'Connor and Mangin declared they would not do so again.

The complaints against these brethren were discharged.

COMMUNICATION FROM GENERAL GRAND CHAPTER RECEIVED.

A circular dated September 4, 1837, from the General Grand Chapter of Royal Arch Masons, signed by Charles Gilman, General Grand Secretary, setting forth that Lebbeus Chapman, late of the city of New York, had escaped with the funds and documents of the General Grand Chapter, and therefore had been expelled, was received by the Grand Lodge on December 6, read and ordered to be entered upon the Minutes, and the receipt thereof directed to be acknowledged.

INCIDENTAL TO ST. JOHN'S GRAND LODGE.

Inasmuch as John Bennett, the former Master of Benevolent Lodge, No. 142, had retained the Warrant of the Lodge, as also the funds and jewels, the Grand Lodge declared the Warrant cancelled and annulled, and a new Warrant was ordered to be issued and placed in the custody of the Senior Warden.

For a similar reason the Warrant of Silentia Lodge, No. 360, was declared forfeited.

A printed pamphlet was received from the new St. John's Grand Lodge and a portion read; when a committee was appointed to ascertain the names of all persons belonging thereto, who had not yet been expelled.

1838.

The Quarterly Session of the Grand Lodge of the State of New York for March, 1838, was opened at the Grand Lodge room on the 7th, Wednesday, by Worshipful Alexander Copeland of Naval Lodge, No. 391, as Grand Master, and an attendance of 28 Lodges.

MINOR MATTERS OF ROUTINE

absorbed the time of the Grand Lodge.

The action of Albion Lodge, No. 107, in requiring "each visitor to declare that he acknowledges the Grand Lodge in the State, of which Morgan Lewis is Grand Master, to be the only Grand Lodge of and in the State," was highly approved, and the Grand Lodge recommended a similar course of procedure, to all the Lodges in the State.

The Lodge, St. Simon and St. Jude, was revived, and the Warrant and property of the late Body of that name was ordered to be placed in the possession of the revivers. Similar action was had as to the equipment of Naval Lodge, No. 391.

The adjustment of difficulties and the restoration of individual members who had been expelled in the general action had by the Grand Lodge in 1837, required some of the attention and time of the Grand Lodge at the sessions of March 7, May 21 and 30, and subsequent meetings.

On June 6, the Howard House was well filled with the representatives of 46 Lodges, and other attendants, who were convened under the gavel of Joseph Cuyler, Senior Grand Warden, acting Grand Master. Three country Lodges were announced as in arrears for five years, four for over four years, and seven for over two and one-half years, and one city Lodge, viz., Rising Moon, No. 508, for over two and one-half years.

On Thursday evening, June 7, after the re-election of the Officers generally, a report was made by the Special Com-

mittee on Investigation, as to the existence of a clandestine Grand Lodge, designated the St. John's Grand Lodge, which had entered upon an existence in September, 1837, and of which Henry Marsh, who had been defeated for the office of Deputy Grand Master in that year, was the reputed Grand Master.

Brothers Henry Marsh and Alexander Cuscaden were unanimously expelled on a motion made in the Grand Lodge; and the Special Committee continued with instructions to summon all persons they have reason to believe belong to the clandestine Grand Body.

On June 8, 1838, the Grand Lodge was convened at

NO. 33 CANAL STREET, A NEW LODGE ROOM,

which was consecrated and dedicated with formal ceremony.

Two Grand Lodges in the United States were established in this year, 1838, that of Texas on April 16, although not admitted as a State until 1845, and that of Arkansas, November 25.

1839.

The annual session of 1839 was opened in due form at the Howard House on June 5, by William Willis, Deputy Grand Master, in the presence of the representatives of forty-three Lodges.

At this session the announcement was made of the

DEATH OF MAJOR GENERAL STEPHEN VAN RENSSELAER, LATE
GRAND MASTER ;

and a letter of condolence was forwarded to the bereaved widow and family.

Thirty-four Lodges were reported by the Grand Secretary, James Herring, as entitled to vote in Grand Lodge.

The Grand Officers were re-elected, excepting that the Rev. Brothers Coogland, Walker, and Salem Town were elected Grand Chaplains for the first time.

Upon the report of the special Committee of Investigation, by unanimous vote, the following brethren were expelled, as being members of clandestine Lodges :

Joel M. Spiller,	Henry Jones,	Benj. F. Conklin,
William Woodhull,	Joseph Weaver,	William Darby,
Lewis Hendricks,	Roswell Graves,	Henry Adair,
Thomas Hyatt,	Owen Colson,	Stephen A. Kent.
David A. Barnes,	Lewis Parketton,	

A MASONIC NEWSPAPER,

under a plan proposed by Brother L. G. Hoffman, was commended to the brethren by the Grand Lodge, to be used as an organ of communication.

Two Lodges were authorized to be revived :

Evening Star Lodge, No. 466, in Watervliet, Albany County.

Junius Lodge, No. 291, in Ontario County.

A Committee of three, who had the subject under consideration, reported "that it is not expedient that any action be had by this Grand Lodge, at the present Communication, on the subject of French and Scottish Rites."

BOND OF FEALTY.

The Grand Lodge issued an order that every subordinate Lodge shall keep a book, in which shall be written or printed the following words :

"We, the subscribers, do promise, upon the pledge of our Masonic obligations and honor, that while we continue within the jurisdiction of the Grand Lodge of the State of New York, we will support and conform to the Constitution and Regulations thereof."

To this obligation, every member, visitor, and applicant for relief should be required to append his name.

At 4 P.M. of June 7, 1839, the Grand Lodge proceeded to a

NEW LODGE ROOM IN SHAKSPEARE HOTEL,

and dedicated it to Masonic purposes according to ancient form and usage.

1840.

The Grand Master, Morgan Lewis, opened the Annual Communication of 1840, June 3, at the Grand Lodge room, and was assisted by all the Grand Officers in person, the Grand Marshal excepted, Brother L. G. Hoffman, of No. 3, acting in that capacity; and the representatives of forty-eight Lodges—the Grand Lodges of Ireland, District of Columbia, and New Jersey being also represented.

THE GRAND LODGE OF NEW JERSEY AND ST. JOHN'S GRAND LODGE.

A singular *contretemps* occurred in relation to the St. John's Grand Lodge, incident to the course adopted by the Grand Lodge of New Jersey. The Grand Officers of New York reported the receipt of a letter from the chairman of a Committee appointed by the Grand Lodge of New Jersey, and the reply thereto.

It appears that on November 14, 1837, the Committee on Foreign Correspondence of New Jersey, in reviewing many subjects, reflected on the St. John's Grand Lodge of New York, and stated that difficulties had arisen in New York, which originated with York Lodge, No. 367, in resolving to have a procession on the anniversary of St. John the Baptist, June 24; that, as this was contrary to the customs of the Grand Lodge, the Deputy Grand Master, in the absence of the Grand Master, and in the exercise of his duty, issued his proclamation forbidding such procession, which was disregarded, and the Deputy treated in a disrespectful and unmasonic manner; that thereupon certain brethren were expelled, who proceeded to form a Grand Lodge, contrary to the rules and regulations of Masonry.

As this report had been agreed to in 1837, it was unex-

pected to find that, on the motion of Brother John S. Darcy, the subject had been re-opened on November 12, 1839, and referred by resolution to a Committee consisting of Brothers Elias Van Arsdale, jr., Daniel Babbitt, and Simeon Baldwin, to investigate all matters of difference between the two Grand Lodges of New York, which may be submitted to their consideration. The chairman of this Committee requested the Grand Secretary of the Grand Lodge of the State of New York to lay before that Body a copy of the resolution and communication, that it may adopt such measures in relation to the matters to be investigated by the New Jersey Committee as they shall deem advisable. The Committee also volunteered to visit New York City, at such time as might best suit the convenience of all concerned.

The Grand Officers of the Grand Lodge of the State of New York were evidently astonished, and made answer accordingly, and in addition called attention to several matters pertaining to the subject. *First*, That this Grand Lodge was originally constituted in 1781, by warrant from England, which granted sole Masonic jurisdiction in the then province of New York. *Second*, That after the war there was a manifest propriety in the separation of the several Masonic governments of the United States from the Grand Lodge of England. *Third*, That this Grand Lodge, therefore, has always possessed the right of exclusive jurisdiction within this State. The Grand Officers accordingly called the attention of Brother Elias Van Arsdale, jr., Chairman of the Committee of the Grand Lodge of New Jersey, to their resultant opinions of the proposition submitted; and that they could not longer withhold the expression of their surprise at the inconsistency of the course proposed by the Grand Lodge of New Jersey.

The attention of the Committee was further called to several matters of moment; among them mention of the *refusal to reconsider the course pursued in 1837 by the Grand Lodge of New Jersey was omitted from their Communication*. That it was a subject of regret that any Past Grand Officer of New Jersey, Brother Darcy, should have overstepped

the boundary of the jurisdiction, to give the least countenance to so gross an innovation of the landmarks; as also that he should be dissatisfied, as an individual member, with the prosperity of this Grand Lodge; and that it was a surprise that the Grand Lodge of New Jersey should have entertained for a moment the insulting proposition that the Grand Lodge of the State of New York should submit their lawful acts to the revision of any committee, however respectfully composed, or by whatever existing authority constituted. The Grand Officers concluded by quoting the resolution of September 6, 1837: "That no further proceedings be had on the subject, until the parties who think themselves aggrieved make a respectful application to this Grand Body."

The reply, signed by the Grand Master and his Deputy, and also by the Grand Treasurer and Grand Secretary, was unanimously adopted.

WARRANTS.

The Warrant of Cameron Lodge, to be located in the town of Howard, Steuben County, was restored. The petition for a Lodge at Schodack was referred to the Grand Officers. Leave was granted to Alexandria Lodge, No. 383, to resume their labors. A Warrant was ordered to be issued to Mixville Lodge, Allegany County. The revival of Junius Lodge, at Waterloo; Hamilton Lodge, at Palatine Bridge; Montgomery Lodge, at Stillwater; and Evening Star Lodge, at West Troy, were commended.

The Warrant of United Brethren Lodge was directed to be surrendered.

Brother George Shaw, of York Lodge, No. 367, declaring his fealty, was restored to full fellowship in the Fraternity.

AMENDMENT TO THE CONSTITUTION.

By resolution, it was declared that an amendment to the Constitution could only be made by a proposition at one June communication, and its being laid over for consideration until the next regular June communication.

The Officers of the preceding year were re-elected as follows :

Morgan Lewis, Staatsburgh,	Grand Master.
William Willis, New York,	Deputy Grand Master.
Joseph Cuyler, Johnstown,	Senior Grand Warden.
John D. Willard, Troy,	Junior Grand Warden.
James Herring, New York,	Grand Secretary.
Richard Ellis, New York,	Grand Treasurer.
Rev. W. F. Walker, Troy,	} Grand Chaplains.
Rev. J. Coogland, Flatbush,	
Rev. Salem Town, Anrora,	
Rev. E. M. Johnson, Brooklyn,	
Gerrit Lansing, New York,	Grand Pursuivant.
James Thorburn, ———,	Grand Tyler.

PETITIONERS REVIVED WITH WARRANT.

“Resolved, That whenever the Warrant of any subordinate Lodge shall be surrendered to the Grand Secretary, the members of such Lodge cease to be members of any Lodge, by virtue of such surrender: and in the event of such Warrant being again petitioned for, and the prayer of the petitioners granted, the petitioners shall only be revived with it.”

Upon application, the Grand Lodge, on September 2, 1840, laid the corner-stone of a

METHODIST EPISCOPAL FREE CHURCH,

at Brushville, L. I., Alexander Copeland, of Naval Lodge, No. 69, officiating as Grand Master. A collection among the Brethren was distributed among the workmen.

REPRESENTATIVE OF GRAND LODGE OF HAMBURG.

The Grand Lodge of Hamburg recommended Brother Anton Daniel Pehmöller, of the Lodge “Ferdinand of the Rock,” for the appointment of representative of this Grand Lodge in Hamburg.

A Communication from the Grand Lodge of Hamburg was read on December 2, 1840, constituting Frederick Liese, Past Master of Independent Royal Arch, No. 2, the Representative of that Grand Lodge; and as the Brother was present, he was introduced by the Deacons and formally received, the Deputy Grand Master stating, he was the first Representative of a Continental Grand Lodge in the United States, and much stress was laid on the importance and usefulness of Representatives in general.

The Grand Treasurer, upon request, produced the evidences of stock held by the Grand Lodge in the sum of \$9,775.

The Grand Secretary presented the prospectus of a work which he contemplated publishing, under the title of the

PORTRAIT GALLERY OF EMINENT AMERICAN FREE MASONS,

and History of the Masonic Institution in the United States. This was recommended to the patronage of the Fraternity.

CHAPTER VII.

1841-1850.

1841.

At the Quarterly Communication held March 3, 1841, Brother Sylvester Spencer was introduced by the Grand Secretary, as the Representative of the Grand Lodge of New Jersey. He was warmly greeted and acknowledged. Worshipful Brother Kerwood was designated as the Representative to the Grand Lodge of New Jersey.

PYTHAGORAS LODGE, NO. 86, WARRANTED.

A petition was received from Brother Charles G. Christman and others for a Warrant to constitute a Lodge in the City of New York, by the name of Pythagoras Lodge, with the privilege of having an Orator. This was accompanied by the recommendation of German Union Lodge, No. 54, and referred to the Grand Officers with power. The application was granted April 2, and the Lodge awarded, No. 86.

Trinity Lodge, No. 12, was authorized to keep its records in German and English.

IRREGULARITIES IN INDEPENDENT ROYAL ARCH LODGE, NO. 2.

Deputy Grand Master, William Willis, reported that in following out certain directions of the Grand Master, Morgan Lewis, to visit the Lodges in New York and Brooklyn, he had visited and taken the chair in Independent Royal Arch Lodge, No. 2, at the Shakspeare Hotel, on February 8, 1841, and upon information as to an informality which he received, he asked for the minutes, and discovered

no record of an extra meeting of the Lodge held on the preceding Wednesday. The Master of the Lodge, Brother Benjamin C. Dutcher, stated there had been such meeting; that he was not present, but had handed the Warrant to Past Master Robert B. Folger, who had called on him for it, for the purpose of conferring the degrees upon a Mr. Page, for which a Dispensation had been granted; that he would inquire and ascertain if any minutes of proceedings had been kept. Thereupon Past Master Folger approached the East, and stated that he had minutes of the proceedings. The Deputy Grand Master called attention to the difference apparent between the Dispensation he had granted and the action had under it, and pointed out to Past Master Folger wherein he had committed a wrong. Instead of an expected acknowledgment of error, the Past Master attempted to justify his course, and asserted that under similar circumstances he would repeat the act. The Lodge unanimously disapproved of the proceedings at the extra meeting.

Past Master Folger made a statement to the Grand Lodge of the circumstances, and the whole subject was referred to a special Committee consisting of Brothers Isaac Phillips, James Millar, John Faron, John B. Satterthwaite, and William Rockwell, with power to send for persons and papers. An application by the Past Master for permission to be heard before the Committee by counsel was denied. It appeared that subsequently a document had been prepared by Benjamin C. Dutcher, the Master of Independent Royal Arch Lodge, No. 2, printed, and distributed to sundry Lodges. This paper was repudiated by the unanimous vote of the Lodge, and all copies had been ordered by it to be collected and destroyed; but the Secretary of Mount Moriah Lodge, No. 27, who had been ordered by the Master of that Lodge to enter upon the minutes the communication, but who demurred, and who "looked upon it as a firebrand thrown in to disturb the peace and harmony of the Craft," brought the document before the Grand Lodge, and desired to know what he should do with it. It was ordered

to be enclosed and sealed, and sent to the special Committee for joint or separate action.

The Committee reported, June 2, on the matter of the statement of the Deputy Grand Master Willis, which report was accepted on the 3d. A portion of the testimony was filed with the Grand Secretary; the subject with the papers was then referred to the Committee on Grievances, and Worshipful Brother Carrique made chairman. By order of the Grand Lodge, a note was served upon Past Master Folger to immediately attend before the Committee on Grievances at the Howard House. A letter in reply was received, read, and laid on the table.

Subsequently, the Committee was discharged from the further consideration of the case of Brother Folger, and the thanks of the Grand Lodge were tendered to said Committee and to Worshipful Brother Carrique. It was then

“Resolved, That the letter sent by Brother Folger to the original Committee, being improper to be filed, be delivered to the Grand Secretary, and by him destroyed.

Resolved, That Robert B. Folger be suspended from the rights and privileges of Masonry, until such time as he makes satisfactory acknowledgment of the offenses with which he stands charged before this Grand Lodge, and acknowledgment and retraction of the indignity which he has inflicted on this Grand Lodge.”

On the afternoon of the same day, June 4, a letter was received from Robert B. Folger, which the Grand Lodge declared “does not contain an acknowledgment of his errors in unequivocal language, nor a satisfactory apology for the indignity offered the Grand Lodge in his letter of the morning.”

In the matter of irregularities charged against Benjamin C. Dutcher,

THE MASTER OF INDEPENDENT ROYAL ARCH LODGE, NO. 2,

the chairman of the Committee, appointed March 3, reported, that the document sent to Mount Moriah Lodge “contained

the alarming and dreadful doctrine that the authority of this Grand Lodge is not considered as supreme amongst the subordinate Lodges under its jurisdiction, and from whom they derive their existence. It purports to be a decree issued by Brother Benjamin C. Dutcher, the Worshipful Master of Independent Royal Arch Lodge, No. 2, and approved of at an extra meeting of said Lodge, on February 17, last, charging that the officers of this R. W. Grand Lodge did usurp power not granted to them in visitation of I. R. A. Lodge, No. 2, and contains matter so repugnant to the feelings of your Committee, that they beg to be excused from even dwelling on a subject so revolting. . . . Your Committee, however, are rejoiced at being able to announce that at the following regular meeting of No. 2, its members unanimously expunged the resolution passed at the extra meeting, and avowed their disapproval of the contents of the paper. . . . Your Committee are pained at being obliged to annex to this report another document emanating from the W. Brother Dutcher, addressed to the Grand Master, and by him referred to them, which tends but to confirm the first one." Brother Dutcher, being summoned before the Committee, refused to be interrogated, and denied their right of inquiry: On recommendation of the Committee, Benjamin C. Dutcher was expelled from the Masonic Fraternity, and the Warrant of the Lodge ordered to be surrendered to the Senior Warden. Upon application for the Warrant, the expelled Brother refused its delivery; it was declared forfeited, and a Dispensation granted in place thereof to the Senior Warden of the Lodge.

The Grand Secretary in his annual report announced an increase of eight Lodges during the year. Also that "on the second Tuesday of September next two very important Masonic Bodies have appointed to meet in this city; the

GENERAL GRAND ENCAMPMENT AND THE GENERAL GRAND CHAPTER

of the United States. These Bodies meet triennially in the principal cities of the Union. It has been the custom of the

Fraternities in other cities to entertain the distinguished Masons who compose those Bodies as guests," and recommended the appointment of a Committee to unite with one already appointed by the Grand Chapter of the State, in giving a fraternal and hospitable reception to the visiting brethren on that occasion. Accordingly, on June 4, a Committee of five was appointed to carry out the views expressed by the Grand Secretary, and an appropriation made of one hundred dollars, if found necessary, to carry the object into effect.

The Grand Secretary, on June 2, introduced Brother Joseph P. Pirsson, the representative of the Grand Lodge of Georgia, clothed in the rich costume of that Grand Lodge. His Commission was read, and the Deputy Grand Master, William Willis, received and welcomed him, and failed not to allude to the rights, dignities, and importance of the official position that he now entered upon. In a lengthy address the representative replied and extended the right hand of fellowship.

The Committee on Foreign Correspondence reported that the Grand Lodges of Texas, Mississippi, and New Jersey had sustained the position taken by the Grand Lodge of the State of New York as against the St. John's Grand Lodge. That as to the matter of *French and Scottish Rites*, the Grand Lodge of Massachusetts set forth, that they "had always recognized the authority of Foreign Grand Lodges in regular standing, and had made no distinction on account of any peculiarity in their rites." The Grand Lodges of Louisiana, Kentucky, and Hamburg had expressed themselves in favor of Communion with the Grand Lodge of New York.

The Grand Officers of the preceding year were re-elected.

WARRANTS OF SUNDRY LODGES.

The Warrant of Constellation Lodge, No. 25, was declared forfeited in consequence of the membership having been

reduced to two. A new Warrant was granted to Phœbus Lodge, No. 82, at New Berlin, in lieu of the late Phœbus Lodge, No. 94. Newark Lodge as No. 83, in the county of Wayne, was revived. The Warrant of Schodack Union Lodge was declared annulled, it not being called for, but in December it was revived. Artisan Lodge at Amsterdam was restored, and given No. 84. And a Lodge authorized for the city of Albany, by the name of Washington, No. 85.

The Warrant of Franklin Lodge, No. 37, was declared forfeited, and directed to be surrendered. Also the Warrant and properties of United Brethren Lodge, No. 18, at Cazenovia; like action was taken in the case of Temple Lodge, No. 10.

At the suggestion of the Committee on Foreign Correspondence a number of resolutions were adopted, among them: that all Lodges should submit their by-laws to the Grand Body; that a Delegate be appointed to meet with the Delegates from the different Grand Lodges of the Union at Washington City on the first Monday in March, 1842; that the *Grand Master address the Grand Lodge annually*, setting forth the then situation of the Fraternity, here and elsewhere, with his reflections and suggestions for the improvement of the same.

Right Worshipful James Herring was appointed the Delegate to Washington in 1842. He was authorized and directed to procure a

NEW BANNER FOR THIS GRAND LODGE

“on a scale of grandeur in every way comporting with the dignity of this Grand Body.”

It was ordered that “the Lectures on the first three degrees of Masonry shall be delivered at the Annual Communication in each year.”

An exchange of Representatives of the Grand Lodges of New York and Connecticut having been decided upon, on June 2, 1842, James H. Rogers, M.D., of St. John's Lodge,

No. 1, was nominated by the Grand Lodge of Connecticut as its Representative, and William H. Jones of New Haven, as the Representative of the Grand Lodge of New York. These nominations having been confirmed, the reception of Brother Rogers immediately took place with the usual forms and addresses.

MANY WARRANTS FORFEITED AND GRANTED.

The Warrants of eleven Lodges, to wit, Nos. 10, 24, 34, 35, 36, 42, 46, 55, 59, 60, and 61, were declared forfeited by neglect, and were directed to be recalled. Alexandria Lodge, in Jefferson County, not having been organized, the Warrant was recalled, as also that of Junius Lodge, No. 74, at Waterloo, it not having made returns since 1839.

A Warrant was granted for a Lodge at Troy, to be known as King Solomon's Primitive Lodge.

A Warrant was authorized to constitute Franklin Lodge at Ballston, Saratoga County, to take the place of Franklin Lodge, No. 37.

THE INTERDICT AGAINST ST. JOHN'S LODGE, NO. 2, NEWARK,
NEW JERSEY.

The Committee on Foreign Correspondence reported :

"It has come satisfactorily to the knowledge of the Committee that Lodges under the jurisdiction of this Grand Lodge have been in the habit, while in session, and during the time of labor, of receiving as visitors the members of St. John's Lodge, No. 2, at Newark, N. J., which said St. John's Lodge, No. 2, has, contrary to the established usages and landmarks of the Order of Ancient Freemasonry, invited to their Lodge, and have received while in session, expelled and clandestine Masons of the city of New York; the Committee have therefore to recommend the adoption of the following resolution :

Resolved, That the Grand Lodge interdict and forbid all Lodges under this jurisdiction from receiving into their

Lodges, or having any Masonic communication with St. John's Lodge, No. 2, of Newark, N. J., or any of its members, or with any other Body of Masons or individuals who associate as Masons with a body of individuals styling themselves 'St. John's Grand Lodge of the State of New York.'"

This interdict remained in force until June 8, 1843.

On December 1, 1841, Deputy Grand Master William Willis, as Grand Master, assisted by two representatives of Grand Lodges and twenty-four Lodges, opened a Grand Communication, and granted the petition of David Bell and twenty others for a Warrant to constitute Schodack Union Lodge, in the county of Rensselaer; but the petition of Ebenezer Mix and fifty-one other Master Masons, praying for a Warrant to revive the late Batavia Lodge, in the county of Genesee, was unfavorably received, and referred to the Grand Stewards' Lodge for its discretionary action. This, however, was favorably given, February 16, 1842.

An exchange of representatives with the

NATIONAL GRAND LODGE OF SWITZERLAND,

as suggested in letters from that Body, was accepted, and their nominee, John Emanuel Gonzy, an initiate of 1819; raised in 1824, an Ancient Captain of Artillery, Grand Secretary of the Grand Lodge, was confirmed; and George de Loynes, Past Master of L'Union Française Lodge, No. 17, was nominated for this Grand Lodge representing Switzerland.

THE REPRESENTATIVE SYSTEM.

The Grand Lodge was convened by Deputy Grand Master Willis on December 27, 1841, for the purpose of receiving the Grand Representative of South Carolina, John F. Entz, who, carrying a small banner bearing the arms of his State, and attended by two Deacons, was introduced by Grand Secretary James Herring to the Grand Master, to whom he presented his commission and addressed with becoming sentiments, among other matters saying:

“That the duties of a representative are arduous, and require his constant attention, and that on him depends the result of this most important measure, I am fully aware. This knowledge, however, will not make me shrink from undertaking them ; but, on the contrary, it will give me a greater impulse in their performance.”

The Grand Master received the representative with all due courtesy and expressive consideration.

An interchange of representatives with domestic and foreign Grand Lodges was assiduously sought, and at that time with the full intention of making the representatives active envoys of Grand Lodge government and concerns.

At the quarterly meeting of December 7, 1842, Brother Robert R. Boyd, in his brilliant regalia, then lately received from the Grand Lodge of Ireland, was introduced by the Grand Marshal as the representative of that Grand Lodge, whereupon the Right Worshipful, addressing the Grand Master, among many things said :

“In assuming the arduous task of Representative, I feel the responsibility and my own incompetency. Yet, surrounded as I am by those who have in times past so often extended to me the hand of kindness, I dare not shrink from the duty, but cheerfully assume the badge of my office, and, relying on the indulgence of the Grand Lodge, with pleasure take the responsibility of upholding the honor and interests of the Green Banner of my affiliated Grand Lodge.

I hold, Worshipful Sir, the duty of Representative to be one requiring unceasing attention. To do his duty faithfully and in accordance with the plan originally proposed (and which I hope to see fully carried out), he is not only to observe, preserve, and communicate all he may see of interest to his Grand Lodge, but he is to act as Minister and Consul to his Masonic Government. He must be the medium of communication, and should keep, and be kept, continually informed of all alterations in the state of the Institution, and the new regulations proposed or adopted ; and a moment's reflection

will convince any one that this is not a duty to be assumed by one for the mere honor of the station. He must be prompt, vigilant, and industrious, not occasionally, but continually."

The Grand Master, in receiving the Representative, gave expression to the following :

"You are correct in your views of the important duties of the Masonic Representative. Your correspondence with your constituents will require careful and thoughtful preparation. As a public minister from a sovereign power, which is supported by the most distinguished men of Ireland, it will be your province to pay attention to such as may visit our State with letters of introduction."

Similar language was used upon the presentation of the Grand Representative of Texas, Worshipful Brother Lewis Feuchtwanger, on June 9, 1843.

It is unnecessary to follow the subject further to show that the origin and purpose of establishing Grand Representatives was to receive and exact from them duties of a Masonic class, that should be similar in their way to the services required of foreign representatives in political life.

Grand Master Joseph D. Evans seemed to be thoroughly imbued with the creation of a

REPRESENTATIVE SYSTEM BETWEEN GRAND POWERS.

To that end he addressed communications, in 1856, to nearly every Grand Lodge and Orient at home and abroad, and created a lively interest on the subject. The Representatives, however, were intended to be useful, as well as ornamental. The Grand Bodies were to be kept advised of every transaction of consequence transpiring at headquarters. Impositions were to be more easily detected and exposed. Visitors from other States were to be formally and fraternally received, and every information cheerfully given to facilitate business or enjoyment.

The quarterly meeting of March 2, 1842, was of little moment beyond routine business, and the announcement of the issue of a Dispensation for a Lodge to be held at Newfane, Niagara County, by the name of Temperance Lodge. A complaint was received from Brother Emanuel Hoffman, against Red Eagle Lodge, at Hamburg, in Germany, which was referred to the Grand Officers with power.

1842.

The Annual Communication of 1842 was opened on June 1 by Deputy Grand Master William Willis, with representatives of forty-nine Lodges in attendance. A resolution was adopted, "that brethren who are residents of the city and *not members* of any Lodge, *shall not* be permitted to *visit* the Grand Lodge, except by special invitation."

The election of Officers, on June 2, resulted in favor of General Morgan Lewis for Grand Master, William Willis for Deputy, John D. Willard and Richard Carrique for Senior and Junior Grand Wardens, respectively; the remainder of the Officers were re-elected.

MASONIC PUBLICATIONS.

From the Grand Master's address, it was apparent the "Slough of Despond" into which the great uprising of anti-Masonry had plunged the Institution was being gradually filled and rendered passable for myriad workmen. This was evidenced in the quotation of titles of newspapers and pamphlets being published on Masonic topics in many States, among them being mentioned the *Masonic Register*, of Albany, by Brother Hoffman, which had reached its third year; the *Freemason's Magazine*, by the Grand Secretary of the Grand Lodge of Massachusetts; the *Masonic Journal*, at Augusta, in Georgia; and the *Masonic Mirror*, published at Maysville, Kentucky. The Grand Master commended the brave spirits who issued these "modes of communication," and bespoke for them support.

The celebration of the Masonic Festivals in June and December was strongly urged by the Grand Master, recommending a return to the ancient custom of our fathers.

THE WASHINGTON CONVENTION OF 1842.

The Grand Secretary, James Herring, as Delegate to the Convention of Grand Lodges held at Washington City, in March, 1842, reported as to the purposes for which the Delegates were appointed, which were, to establish a *uniform mode of work* throughout the Union, and to make such *other lawful regulations for the interest and security of the Craft* as they might deem important. That a Committee was selected by the Convention to consider the subject of establishing a uniformity in the mode of work, but the Committee were materially embarrassed in their labors, as the Delegate from the Grand Lodge of Alabama, at the instance of whose Grand Lodge the subject had been instigated, as also Delegates from the line of the Ohio and Mississippi rivers, were absent; and that from that extensive region most of the differences in work seemed to exist. It was, therefore, beyond their powers to effectually correct the acknowledged evil; and that could they select and point out the most rational and most ancient, their labor would fail in effect, from the failure of means to promulgate their decision throughout the land. Nevertheless, they recommended that every Grand Lodge in the United States appoint one or more skillful brethren, to be styled Grand Lecturers, who shall meet and agree upon the course of instruction necessary and proper to be imparted to the Lodges and the Fraternity, in their several jurisdictions, and who shall be required to convene at some central place at least once in three years, to compare their lectures and to correct variations.

The irregularity of the re-formation of the Grand Lodge of Michigan was defined.

The Convention urged the adoption of an order requiring certificates to be issued and held by Masons when visiting; that promissory notes for fees and dues be abolished; requir-

ing the transaction of all business of the Lodges to be conducted while open in the Master's Degree; and the punishment of suspension to be enforced against all delinquents for non-payments of dues.

REJECTION BY ONE BLACK BALLOT.

The Committee on By-Laws discovered, on an examination of the Lodge laws submitted to them for approval, that some Lodges require one, two, and three black balls for the rejection of a candidate, that the ballots be distributed twice or thrice, and the reasons stated by those who have put in the black balls, and if no reason is given, the candidate is accepted. Therefore the following resolution was adopted :

“Resolved, That in balloting for candidates for initiation or membership, the ballot shall be unanimous; and any member depositing a black ball shall not be called on to give his reasons why he did so; or, should he be discovered, any brother giving information to the candidate, or any other person who is not a Mason in good standing, who it was that gave the negative vote, shall be deemed guilty of unmasonic conduct and be expelled from the Institution.”

The disaster that had been precipitated upon the Fraternity under the anti-Masonic war had doubtless been aggravated by the acceptance of promissory notes from candidates, as also for dues from members; this at least was so thoroughly believed by the representatives of the Grand Lodge, that the following resolution was adopted forbidding

PAYMENT FOR FEES BY PROMISSORY NOTES.

“Resolved, That no subordinate Lodge under the jurisdiction of the Grand Lodge of this State shall be allowed to take or receive the promissory note of any individual for his initiation fee, in any case whatever; and, furthermore, should any Lodge hereafter violate this resolution, by taking and holding such notes, and satisfactory evidence thereof be pre-

sented to the Grand Master, it shall be his duty forthwith to declare such Lodge in a state of suspension until action can be had thereon, at the next succeeding Communication of this Grand Lodge."

A PLAN TO INCREASE MASONIC KNOWLEDGE.

The desire to more extensively educate the brethren in Masonic matters gave rise to a promise by the Grand Lodge that it would cause to be prepared annually and have sent to the Lodges a circular, imparting instruction and giving such instruction as would tend to the edification of the brethren; and the Lodges were urged to appoint, from time to time, the most competent of their brethren to lecture on subjects of interest and practical utility as should be deemed beneficial to themselves and to the Fraternity.

As the Province of New York in 1764 had supplied the Territory of Michigan with its first Masonic Lodge, Zion, No. 1, which petitioned the Grand Lodge of the State of New York, on March 6, 1816, to be re-warranted, in consequence of loss of charter during the war, and the petition having been granted, with the change to No. 62, it may be well to note

AN HISTORICAL INCIDENT ANENT THE GRAND LODGE OF MICHIGAN,

as reported by the Delegate of the Grand Lodge of New York, to the convention of Grand Lodges at Washington city, March 7, 1842. Michigan was admitted as a State in the Union, January 26, 1837. The Committee of Delegates submitted "that in 1826, a Grand Lodge was regularly organized in the then Territory of Michigan; that in 1827, it was incorporated by the Legislative Council of the Territory; that in 1828 or 1829, in consequence of the violence of the anti-Masonic excitement—which at that time was spreading over the northern parts of the country, like the desolating sirocco of the desert—at the suggestion and on the recommendation of General Lewis Cass, the then Grand Master, the labors of the Grand Lodge of Michigan, and of

the subordinate Lodges holding under its jurisdiction, were, by a unanimous vote of the Grand Lodge, suspended; the Masonic organization in the Territory was dissolved, and it does not appear that any attempt was made to revive it until the year 1840, when a public meeting of the Masons in that State was called, through the public papers, to be holden in the town of Mount Clemens. At this meeting it was resolved to resuscitate and organize the Institution. A Committee was appointed to open a correspondence with the neighboring Grand Lodges, to ascertain whether a Grand Lodge had ever existed in the Territory, and if so, what steps were necessary for its re-organization; or, if no such Grand Lodge had ever existed, then what measures were proper for the formation of a new one. Thus conclusively showing that the Brethren composing the public meeting at Mount Clemens were a new race of Masons, who had come upon the stage since the dissolution of Masonry in the Territory, and that they had no knowledge of, or connection with, the former organization. The Committee, in pursuance of their appointment, accordingly opened a correspondence with the Grand Secretaries of several of the principal Grand Lodges in the country, and received the required advice and information.

In the early part of the year 1841, a second public meeting of Masons was held at Detroit, at which time it was discovered that a Grand Lodge had been held in the Territory, and that it had been incorporated as above stated; the records and papers, or a portion of them, had also been recovered. On the strength of these, and without the existence of a single Subordinate Lodge (the only legitimate source of Grand Lodges), so far as your Committee can ascertain, the Brethren composing the meeting proceeded to form and organize a Grand Lodge for the State of Michigan, and to issue Warrants for the institution of new Lodges; a proceeding which your Committee pronounce to be radically wrong, and in derogation of the fundamental statutes and landmarks of the Masonic Fraternity, and that the Grand Lodge so organized is an irregular body, which ought not to,

and cannot, be recognized by the Fraternity in the United States."

On June 6, 1845, it was recommended in the Grand Lodge of New York, that the four Lodges, to wit, St. Joseph's Valley, Zion, Detroit, and Oakland, formerly chartered by this Grand Lodge, be transferred to the jurisdiction of the Grand Lodge of Michigan, whose informalities had been adjusted.

The Right Worshipful William Willis, Deputy, presiding as Grand Master, September 7, 1842, opened the Grand Lodge, with the required number of Grand Officers, and the Representatives of Grand Lodges of Hamburg, District of Columbia, Connecticut, and twenty-one Lodges.

CONDITIONAL RESTORATION OF WARRANTS.

As the Prattsburgh Union Lodge applied for the restoration of its former Warrant, the question of the propriety of restoration of Warrants to Lodges became one of interest, and it was determined that the old records and the Warrant formerly in use should be produced in each case, in order that the Grand Lodge might with the greater propriety consider whether an authority for the resumption of work should be issued.

The Deputy Grand Master having granted a dispensation for the revival of Hiram Lodge, formerly No. 131, of Newburgh, and its record having been found to be an honorable one, the Grand Lodge ordered a Warrant to issue under the No. 92. This Lodge was revived and the officers installed by Brother Copeland on September 9th.

Instructions were given to the Representative of this Grand Lodge to the Grand Lodge of Switzerland, that his regalia must be prepared within a month, or his appointment would be vacated.

The Grand Lodge was reopened on September 28th, 1842, with the Representatives of twenty-four Lodges present, and

the Deputy Grand Master presiding, in order to consider an invitation, by the corporation of the city of New York, to participate in the celebration of the

INTRODUCTION OF CROTON WATER INTO THE CITY.

The Grand Lodge appointed a sub-Committee of Inquiry, and adjourned to September 30 to further consider the subject, at which time, being assembled, a favorable view was taken of the invitation, and the Grand Lodge having appointed a Committee of Arrangements, consisting of seven, Brothers Phyfe, Coffin, Phillips, Feuchtwanger, Adams, Woolf, and Swanton, took further adjournment to 9 o'clock in the morning of October 14th, the day of formal ceremony.

The occasion was one of the greatest importance to the citizens. The Masonic procession consisted of Right Worshipful William Willis, the Deputy Grand Master; Richard Carrique, as Senior Grand Warden; James Westervelt, as Junior Grand Warden; James Herring, Grand Secretary; William H. Hunter, as Grand Treasurer; Brothers Willard and Moore, as Grand Chaplains; Joseph Sprague, Grand Marshal; and other officers composing a Grand Lodge; with the Representatives of five other Grand Lodges and the officers and members of:

Indep'd't Royal Arch, No. 2,	Mount Moriah, No. 27,
Trinity, No. 12,	Mechanics, No. 31,
Fortitude, No. 19,	Lafayette, No. 64,
Abrams, No. 20,	Mariners, No. 67,
Washington, No. 21,	Montgomery, No. 68,
Adelphi, No. 23,	Naval, No. 69,

together with the officers and members of Ancient Chapter, No. 1, of Royal Arch Masons, who attended by special invitation of the Committee of Arrangements. The Lodges, under their several banners, proceeded to the residence of Maturin Livingston, where the Most Worshipful, Morgan Lewis, Grand Master, took his station at the head of the Fraternity. The Masonic procession, after a tedious wait,

finally moved into the general line, and formed a part of the principal feature of the day's ceremonies. The entire line of procession was estimated to be six miles in length; the right of the line reaching the east gate of the City Hall Park, as the left of the column started from the west gate, and having extended from the Battery to Union Square.

The quarterly meeting of December 7, 1842, was devoted mainly to the receipt of letters from the Representatives of the Grand Lodges at Frankfort-on-the-Main and Hamburg. An extract from the record of the Grand Lodge of Hanover pertaining to the admission of Israelites to the German Lodges was referred to the Committee on Foreign Correspondence. Right Worshipful Ebenezer Wadsworth was appointed Lecturer to attend the Convention of Lecturers to be held at Baltimore, Maryland. An invitation to attend the first of a course of lectures before St. John's Lodge, No. 1, was accepted; and the announcement of the dedication of a new Lodge room in Brooklyn, on St. John's night, was received.

An Emergent Grand Communication was held at No. 3 Front Street, Brooklyn, on Tuesday, December 27, William Willis, Deputy, presiding as Grand Master. The new Lodge room was dedicated in full form. Fortitude and Hohenlinden Lodges and numerous visitors were present. The oration was delivered by Brother N. B. Morse.

1843.

The Grand Lodge held a quarterly meeting on March 1, 1843, William Willis, the Deputy, presiding, and the Representatives of the Grand Lodges of Hamburg, New Jersey, Connecticut, Georgia, Ireland, South Carolina, the District of Columbia, and those of twenty-three Lodges being present.

The very Worshipful Brother Chouquet, Grand Inspector of the Lodges under the Supreme Council of France, was announced, and received with the honors of a Grand Officer.

ENGLISH WORK AND LECTURES.

Two meetings of the Grand Lodge were held, one on the 5th of April, and the other on the 12th, for the purpose of witnessing the "work" and hearing the lectures as delivered by Brother Jacob Norton, of Joppa Lodge, London; the West being occupied by Brother Morley, of Britannia Lodge, at Sheffield, and Brother Clifton acting as Junior Warden.

Subsequent to thanks being returned to Brother Norton, a resolution was adopted, granting letters of authority, under the signature of the Deputy Grand Master, to Brother Norton to deliver the same course of Masonic lectures in any of the subordinate Lodges of this State, who may think proper to invite him to do so.

The annual session of 1843 opened on June 7, at the Howard House, in Broadway, William Willis, Deputy, presiding; John D. Willard, as Deputy; Richard Carrique, as Senior Grand Warden; Elisha Gilbert, as Junior Grand Warden; and the remaining Grand Officers in their respective places, with forty-three Lodges represented.

The serious consideration of the Grand Lodge was called by the Acting Grand Master to the attempt of the other officers of a Lodge to place the

MASTER OF A LODGE ON TRIAL,

the Senior Warden occupying the East, during the temporary absence of the Master.

Also, to the practice of at least one Lodge in returning three-fourths of the fee of twenty dollars to the initiate, and the

CONFERRING OF DEGREES RAPIDLY,

so that a profane is made a Master Mason in one or more days. Also, that one-half of the number of candidates are raised in less than two weeks.

THE HALL AND THE ASYLUM.

While on many occasions in years past the subject of a hall and schools and an asylum had been introduced into the Grand Lodge for consideration, the origin of the successful accomplishment of the object was the following memorial presented June 8, 1843 :

“To the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York :

RIGHT WORSHIPFUL AND WORSHIPFUL BRETHREN : The subscribers, deeply impressed with the desire of placing our Institution in a position of permanent honor and usefulness, most respectfully present for your consideration the necessity of taking immediate and active measures for raising a fund sufficient to accomplish the following objects :

1st, The erection of a hall in the city of New York, for the Grand Lodge and other Masonic Bodies.

2d, The founding an asylum for worthy decayed Masons, their widows and orphans.

For the accomplishment of these noble purposes we invoke your honorable Body to use your influence with the Brethren of this State, by sending forth a suitable appeal to their liberality, and by constituting proper agents to solicit and receive contributions.

In testimony of our own sincerity, and confidence in the ability of the Fraternity of the State of New York, we ask your acceptance of our own subscriptions in cash, and promise to pay annually hereafter, till the works be completed, something toward the necessary fund.

It is our desire, if the Grand Lodge accept of our offering, that the fund thus raised be carefully invested by the Trustees of the Grand Lodge, and preserved for the especial purposes above set forth, until the Grand Lodge shall decide that a sufficient fund has accumulated for the completion of the first object, to wit, the erection of a grand hall, free from

incumbrance ; after which the same means to be continued until the second object can be, in like manner, put in operation.

All of which is respectfully submitted."

The document was signed by one hundred Brethren, and the amount subscribed, upwards of three hundred dollars. It was referred to a select committee of five.

The Junior Grand Warden nominated Wm. Willis, Deputy Grand Master, as Chairman.

The following Brethren were then nominated from the Chair, and confirmed by the Grand Lodge :

John D. Willard, Richard Carrique, James H. Rogers, and John Charles Alstadt.

Their report was made June 10, with a series of resolutions attached thereto, which were adopted, and were to the following effect :

"Resolved, That the Grand Lodge of the State of New York feels itself imperiously called upon, by a sense of duty to itself, to declare that a suitable edifice should be provided for its meetings and those of the subordinate Lodges of the city.

Resolved, That, after the debt due by the Grand Lodge shall be paid, the moneys arising from the registry fees and Grand Lodge certificates shall be vested in a fund to be appropriated to the erection of a suitable building for the use of this Grand Body.

Resolved, That the individual Lodges, under the jurisdiction of this Grand Lodge, be solicited to give their aid by subscriptions to this object.

Resolved, That a committee be appointed by the Grand Lodge to draft a circular to the Lodges and Brethren of this State, setting forth the objects herein specified, and asking their aid and co-operation.

Resolved, That the Trustees of the permanent fund be authorized to take charge of the funds which have been, or may hereafter be, collected for the above purposes."

The Committee above called for was appointed September 6, 1843, and consisted of Brothers James Herring, William Willis, A. H. Robertson, John Horspool, and Brother Winthrop.

At the meeting June 4, 1845, the Grand Master announced a plan of Brother Mansfield, described in a printed circular, for the erection of a Mason's hall by the process of a joint stock company, the building to contain rooms for meeting of the Grand Body, Lodges, Officers, a library, and shops to be rented to tradesmen; that already one-sixth of the amount had been subscribed, and that he expected the near future would see the completion of the project.

This idea of building a hall, from the revenues of which an asylum might be maintained, was therefore conceived and instituted in the administration of Grand Master Morgan Lewis. He was the son of a signer of our great charter of freedom, the Declaration of Independence. He had been Governor of the State of New York; and on his retirement from the political life that had been illuminated by his ability, patriotism, and integrity, he devoted his declining years, the radiant glory of his setting sun, to the dissemination of the light of Masonry. Our brethren of those days were glad to secure, for the benefit of our beloved Institution, the wisdom and experience, the strength and skill, that had been attested by the success of an honorable life; and they were fortunate in retaining him in the exalted station of Grand Master fourteen successive annual terms.

On June 3, 1846, the Trustees of the Hall and Asylum Fund reported a total sum of \$2,943.38, to credit of that account. The report contained a matter of inquiry as to details relating to the hall and asylum when finished, etc.; hence the subject was referred to a Special Committee, who reported, recommending each Lodge to establish a permanent source of income to the fund; that after the payment of the existing debt of the Grand Lodge, the receipts from registry fees and Grand Lodge Certificates be given to this fund. That the following be the basis of a set of rules:

1. That admission to the asylum or its benefits can only

be obtained through the Grand Lodge, or such Lodges as have contributed \$50 to the fund.

2. That all moneys contributed be considered as belonging to the Grand Lodge, and that the number of inmates be regulated by the amount received as subscriptions, etc.

3. That \$25 per year shall entitle each Lodge to the admission of an inmate or recipient.

4. That one dollar per week shall entitle any Lodge in good standing to the support of an adult inmate, or two children under twelve years of age.

5. That the Grand Steward's Lodge shall have the power of appointing inmates under the Grand Lodge claim.

6. That all Candidates for admission shall proceed by regular petition duly attested.

7. That the inmates of the asylum shall be employed in such kind of business as through age or circumstances they may be enabled to perform, and by this means lighten the burden on the fund, if not proving a source of profit.

8. That a school for good, plain, useful education shall be established upon the principle of the district schools.

That the building of a hall should be neat and commodious, with accommodations for concerts, meetings, balls, etc., as well as rooms for meeting of Lodges of the Craft.

In after years, on June 6, 1850, Right Worshipful Brother Holmes offered two resolutions which were adopted, and were of the following tenor :

Resolved, That this Grand Lodge hold it to be important that a suitable asylum be provided for the aged and infirm of the Craft, under this jurisdiction, and a refuge for the destitute widows and orphans of deceased worthy brothers.

Resolved, That a Committee of five be appointed who shall inquire into the expediency of purchasing, on account of the Grand Lodge, a sufficient tract of land for the erection of suitable buildings to be used for agricultural purposes for the support of the institution ; to be located somewhere in the central part of the State ; and that said Committee report progress at the quarterly meeting of the Grand Lodge.

Two Committees had been appointed to thoroughly consider and digest matters relating to the education of orphans and their maintenance, and the care and protection of decrepit Masons and widows. Both reported at the annual session of June 6, 1851.

These reports give a thorough insight of the views held by the brethren at that date, as to the duty owed by the Fraternity to the widow, the orphan, and the aged; and those opinions may here well pass in review. Their gifts and actions were deemed large and liberal in their day; while they were small when compared with the generous and lofty acts of the Fraternity in their present generation, yet they were no less worthy and no less grand when relatively examined.

REPORT OF THE FIRST COMMITTEE.

“The undersigned, a Committee appointed at the last annual Communication of the Grand Lodge to inquire into the expediency of founding a Masonic College and Asylum in this State, beg leave to submit the following as their report:

Deeply impressed with a sense of the duty which, as Master Masons, we are called upon to discharge; duly sensible of the obligations we owe each other, and that one of the main objects of our Institution is mutual aid and assistance; your Committee fully believe, that in order that the greatest benefit may be derived from the dispensation of our charities, a systematic organization is necessary, whereby the condition of every applicant may be determined, and those who contribute assured that their funds are dispensed upon the worthy objects of their choice.

To establish a permanent home for such of the aged and destitute of our Masonic family as are entitled to our care and consideration; to elevate the sons of our brethren from a state of degradation in which a total want of moral, religious, and literary instruction might plunge them,—there is no object of benevolence on which our Masonic charity may

be bestowed with so much propriety and with such happy results, as founding an asylum for the one and a college of education for the other ; and should a proper effort be made, no apprehension need be entertained but that it will meet with favor and support throughout our entire jurisdiction.

The necessary funds required to complete the plan we propose to submit will cause the Lodges to husband their resources, and prevent those indiscriminate charities which, in our city, are often bestowed upon comparatively unworthy objects ; while those who are perhaps really entitled to our sympathies are debarred from the benefits of an institution which their husbands and fathers have contributed to support.

The children of our brethren, whose limited means will not admit of more than a plain, homely education, will, in our college, receive all the advantages required to fit them for the highest offices in the gift of the people. Without this institution, the youth who feels within himself talents of the noblest order, is bound down to a public school, and a simple education chains him to a position in life he feels a degradation. With it, those talents will be developed ; and he who might perhaps have never attained a rank as an accomplished mechanic or successful merchant, will take his stand beside the most scientific philosopher or eminent statesman of our Western world, and will never feel that he has been an object of charity. His honest pride will never be shocked with the reflection that he has been reared, nurtured, and educated by charity, for his father and his father's brethren have paid for it all. The poor widow, bereft of him who was her and her children's sole support, will find solace and comfort, in her hour of affliction, in the reflection that he has left a home for her and his children. The sick, enfeebled old man, who looks forward to death as a relief from the cares of this world, and who shudders as he thinks of his death-bed in the pauper ward of an almshouse, will be solaced by the tender care of his brethren. The bed he will lie on will be his own ; the food he will require to support decayed nature will be his own ; the attention which he will

receive from those around him are his due—he has earned them all.

Apart from all this, there are other inducements for us to make the attempt to locate a Masonic College and Asylum in this State. The undertaking will give the Fraternity notoriety and an advantageous position in the community. It will encourage Masons to cultivate a more thorough knowledge of an institution which acts as well as talks. It will excite a laudable pride and a desire among us to render ourselves more useful, for we show to the world an institution reared upon the propagation of the principles of Masonry.

Shall New York, with her two hundred Lodges, in receipt of thousands, fail in accomplishing that which Missouri, with but forty-two Lodges and eight hundred and four members, in 1844, so nobly carried into successful operation? Shall she who claims to be the Empire State suffer herself to be outdone by Kentucky—an uninhabited wilderness when Masonry was established within the boundaries of New York? Shall it be said that, for want of means, or want of energy, we are unable to perfect a work against which no dissenting voice can be raised? Shall we be told that, recreant to the principles taught in our Lodges—regardless of the duties we owe to those less fortunate than ourselves—forgetful of the ties which bind us to each other—we shrank from a task which required nought but perseverance to accomplish? We feel that we speak for all when we say that these charges shall never be brought against us; and in submitting the following as our views, we ask that the whole may be fully discussed, as, your Committee residing at a distance from each other, it has been found impracticable to exchange opinions upon a question of such deep interest and vital importance to the Fraternity of this State and the world.

The first action necessary for the Grand Lodge will be the accumulation of a sufficient fund for the purchase of lands and erection of buildings necessary for an Asylum and College, in the center of this State. The sum required will be,

The cost of 150 acres of land, at \$75 per acre, say.....	\$10,000
“ “ “ building, farming utensils, furniture, etc.....	10,000
	<hr/>
	\$20,000

This sum must be realized from individual contributions, donations from Lodges, sale of scholarships, and an assignment of all moneys received by the Grand Lodge, after paying the usual expenses of the Grand Secretary's office—salaries, rent, printing, and other contingent and necessary outlays of the Grand Lodge.

Your Committee entertain the most sanguine hopes that the amount required can—should the brethren lend their aid with the perseverance characteristic of our order—be raised within the year. Should but \$10,000 be collected, they would recommend that an application be made to the Legislature of this State for an Act of Incorporation, to invest the title of the College and Asylum in the officers of the Grand Lodge and their successors in office—that, should it be necessary, the balance may be raised by a mortgage on the property, redeemable in one, two, and three years.

Your Committee are fully satisfied, that sufficient funds can be set apart from the receipts of the Grand Lodge and the sale of scholarships to support the institution and meet its current expenses—a portion of which is comprised in the annexed schedule.

SALARIES OF OFFICERS.

President ex officio, teacher of languages.	\$1,200
Professor of mathematics.	900
Principal of the Primary Department.	700
Assistants.	600
Incidental expenses, clothing, etc.	1,600
	<hr/>
	\$5,000

They would further propose, that the Grand Lodge authorize the sale of three classes of scholarships—

- 1st. For \$75, the holder can send a boy for two years.
- 2d. “ 150, do. do. five years.
- 3d. “ 500, perpetual right.

These, with the tuition fees paid by strangers, will probably amount to a large sum, as many of the Lodges will doubtless subscribe largely to an institution in which they feel a deep interest.

The Asylum will nearly support itself, as the majority of its inmates can contribute to their own maintenance, by the culture of garden seeds and the manufacture of such articles as their taste, inclination, or early education may prompt, and their health and ability may admit of.

Your Committee would further suggest the adoption of such rules and regulations, for the control and government of the institution, as would afford ample protection to its interests; and the appointment of proper and responsible brethren as trustees for all funds that may be collected, and for this purpose would recommend to the consideration of the Grand Lodge the Constitution of the Masonic College, and the Statutes of Funk Seminary, the Masonic University of Kentucky.

With this summary report, your Committee would offer the following resolutions:

1st. *Resolved*, That it is necessary and expedient, and the imperative duty as well as the interest of the Grand Lodge, to establish, at some healthy and convenient point in the center of the State, an Asylum for the maintenance and support of indigent worthy Masons, their wives and orphans; an institution of learning for the sons of Masons, and such others as the Grand Lodge may from time to time admit; and also to establish, at such place as the Grand Lodge may direct, an Asylum for the maintenance and education of the female orphans of worthy Master Masons.

2d. *Resolved*, That it is the duty of the Grand Lodge to proceed forthwith to adopt such measures as may be best calculated to obtain the pecuniary means necessary for the accomplishment of the objects specified in the above resolution.

3d. *Resolved*, That it be recommended to each subordinate Lodge under this jurisdiction, and to every worthy brother,

to contribute liberally to the objects specified in the foregoing resolutions.

4th. *Resolved*, That the Grand Lodge direct that all moneys received from subordinate Lodges, from members of the Fraternity, and from all sources, shall, after deducting such sums as may be necessary for its support, be appropriated to the uses of the New York Masonic College and Asylum.

5th. *Resolved*, That the Grand Lodge ought to be incorporated by law, with powers to purchase and hold forever not more than 500 acres of land, to be used exclusively as specified in the first resolution, with power to erect houses and the necessary buildings thereon, appoint teachers, professors and governors for the same, in such manner as the Grand Lodge may desire, with such other powers as may be necessary for the complete accomplishment of the object aforesaid; also, to purchase and hold forever so much land as is necessary on which to erect a hall, to use and lease out said hall, to receive the rents and profits arising therefrom, and to employ them for such purposes connected with the institution as it may deem proper.

OSCAR COLES,
W. HOLMES."

REPORT OF THE SECOND COMMITTEE.

"The Committee, to whom was referred the subject of a Masonic Asylum and School for the State of New York, having had the matter under consideration, respectfully report:

That the subject committed to their charge is one of lively interest to every Mason, involving as it does some of the cardinal principles, chief objects, and crowning beauties of the Fraternity.

The Mason, if true to his obligation, his creed, and his word, is a man of benevolence and charity. In him the widow has a friend, the orphan a protector, the aged, infirm, and unfortunate a never-failing support. When the man becomes a Mason—after he has passed the door of the Lodge

room, and been led on through the sublime and impressive scenes and ceremonies which mark his upward passage—he learns at every step the duty of Fraternity, of love to his fellow, of charity to all mankind, but more particularly for the true and the faithful, who are bound to him in the close and intimate relationship of a brother and companion; the wants of such are his wants, their sorrows his sorrows, and their regards his regards. The brother, if worthy, is always our brother, and so long as he shall tabernacle on the earth, entitled to the regard and sympathy of a brother. The Mason's care ceases only when the Great Master of all takes the companion home to the celestial Lodge above. Nor is this all: the last thoughts of the dying Mason are of the wife of his love, and the children of his mutual affection; so the first care of the companion and brother who survives should be the welfare of those thus left without husband, father, and protector. This obligation no true Mason will disregard, no real brother seek to evade, and we need but to allude to them to insure their observance.

Among the first wants of the widow and orphan are, to the one, aid and protection; to the other, a home, education, and proper care. Our inquiry at present is pointed more directly to the latter, and we proceed briefly to consider the wants and their remedy of the orphan children of the brotherhood.

In a Fraternity so extensive as our own, embracing its thousands, scattered all over the State, it will follow that more or less destitute children of deceased brother Masons will be found. These little ones, helpless and alone, have, as we have seen and all admit, a claim, a solemn and binding claim upon our regard. They are the wards of the Fraternity, and wheresoever scattered over the State we are bound to give them succor in distress, nor will our whole duty be performed until we provide the means for their education, and whereby they may be trained for usefulness mentally, morally, and physically.

The question now is, How shall this be done? The Committee are of the opinion that to accomplish the object

will require a systematic, organized, and general effort, and that with such effort the end can be reached. In the first place, we must have a practical, feasible plan—one which will enlist the sympathy and co-operation, and gather around it the concentrated and universal good-will of the entire Fraternity throughout the jurisdiction. If each locality is left to look after its own, each Lodge to provide for its neighborhood, few will be regarded and many left entirely unprovided for. In the judgment of the Committee, then, the desideratum is an institution embracing the entire State, and which shall be open for all upon such equitable terms as the Grand Lodge may prescribe.

We now approach the difficulties of the case. Several plans suggest themselves, each with their advantages, and all with their embarrassments. The first and most important question is in regard to funds. No institution can be built up, organized, and set in motion without money; to raise that will be the main difficulty in the case. We have it not on hand, but shall its absence prevent our action? We think not. If the Grand Lodge has no available fund for this object, there are other ways and means, and we shall not have discharged our whole duty without a resort to them to accomplish so great and important an undertaking. The attempt can but fail, and failure can leave us no worse off. If made, it will evince our earnest in the matter, free our skirts from blame, and, in all probability, will prove successful. Our resort in the emergency would be to the generosity and the charity of the Fraternity, and for the object desired the appeal will not be made in vain; to think otherwise would be to reflect disgrace upon our noble Order.

It was made the duty of the Committee to mature and report a plan for a Masonic Asylum and School for New York. Without going much into detail (for that is a matter we propose to leave with the Grand Lodge), we proceed briefly to indicate our views on the subject.

The Committee are of opinion that it is practical and desirable to unite the two objects named, and that the Asylum and School should form but one institution.

The presence of age and youth, of old and young, in such an institution would be productive of mutual advantage. The presence of age would operate as a restraint to the young; admonition and counsel would be given on the one side; veneration, respect, and sympathy learned on the other. While the gay and thoughtless would learn wisdom, those who had passed into the 'sear and yellow leaf' of time, whose footsteps approach the tomb, would be cheered and made more happy by the society and presence of the young and sprightly. Again, as an economical arrangement, it is desirable that the two be joined; under a proper arrangement of labor, the earnings of the strong and healthy would go toward the support of the infirm and aged, and thus all might be fed and clothed. Again, it would be much less expensive to maintain a single institution, embracing both objects, than it would two separate ones. We would, therefore, connect the Asylum and the School, making it a retreat for the aged, worn-out, destitute brother; a shelter where he could repose in the evening of his life, in peace, quiet, and comfort; and at the same time arrange in connection therewith schools and a system of general instruction, whereby the orphans of deceased brothers, if destitute and poor, might come and receive education, discipline, and training, free of charge.

The location of such an institution, the Committee think, should be in the country, for, in addition to the advantages of health, freedom from temptation to vice, etc., we would connect with the institution a farm, and adopt as a part of the system, manual labor; in other words, we would educate the people to work as well as to read, write, and think—fit them for the active duties of life, physically as well as mentally. We would make of the Orphans' Asylum also an Orphans' Home, and, as far as possible, give to them the same care, education, and training which they would have received from the hand of a father around the hearthstone and beneath the shelter of the roof of a real home.

We regard this feature of the plan of the highest importance. It would give to the youth not only mental culture,

not only an education in the arts and sciences, but it would train them to habits of industry, develop and mature their physical systems, fit them for the active duties of life, and prepare them to become useful men and worthy citizens. It should not be forgotten that the orphans gathered up by the hand of Masonic system, to be provided for in such an institution, are to be poor, and in after life to depend upon their character and own exertions for a livelihood. In making provision for their wants, then, we must look beyond a simple education. While we adorn the mind and polish the intellect, while we look after the morals and cultivate the affections, we should not overlook the physical wants of the future man, but should seek to give him, if we can, the means by which he can sustain himself, provide for his own and the wants of his family in after life, and add to the common wealth of the world by the production of well-directed industry. If we would become a father to the orphan, if we would fulfill faithfully the duty of a guardian, we must provide for him something more than letters, something beyond simple knowledge. Such are the views and feelings of the Committee, and hence they would found an institution and organize a system which should embrace manual labor—instruction, practical as well as theoretical, in farming and the mechanic arts. We would devise a plan to give useful trades and habits of industry to the orphans under our care, and nothing short of this would, in our judgment, meet the requirements of our obligations and duty.

In a few words, then, this would be our plan :

The purchase of a farm in the Fifth or Sixth Judicial District of the State, of 200 acres or more, and the finishing and erection thereon of suitable buildings, school-rooms, and workshops ; the whole to form, under such rules and regulations as the Grand Lodge might adopt, an asylum for infirm, unfortunate, aged, and destitute Masons, and a home and a school for the destitute orphan children of deceased brothers ; it being understood that a part of the system and plan is to instruct and teach the pupils a knowledge of farm work and the mechanic arts.

The details of the plan we do not propose to discuss—that appropriately belongs to the Grand Lodge, and there we are content to leave it; but the system itself seems to us feasible, and if carried out in the right spirit, and with a due regard to the end aimed at, could not, we think, fail to prove successful.

Of course the success of such a project will depend much upon the manner in which it is organized and set in motion; once in operation fairly and systematically, and we have no misgivings as to its results. The old and young would come to it, in the hour of trial and distress, for a home and shelter; the odor of its charity, so blessed and sweet, would go out over the State, to warm and cheer the Fraternity in every locality; it would be the institution of each and all, and all and each would be proud of it; it would command a universal sympathy, and secure a generous support. The attendance and expenses of such an institution would not be numerous or large annually. The Masons of the State, as a body, are not the men who fail to lay up a competence for old age, or who leave their little ones dependent upon the charities of the world; a few, by improvidence, and more by misfortune, will, of course, be in this category, in so large a jurisdiction. It is for these that we would found the Asylum, and arrange the schools and workshops. While we would make this a primary object, we would not close the doors to the children of those who are able to pay for their instruction; but, of course, such would approach the doors of the institution with cash in hand, to pay for what they received, and, under proper arrangement, this would afford no inconsiderable revenue.

The sources of revenue of the Asylum and School would be four: First, the funds which the Grand Lodge might set apart annually for the object; second, the earnings of the farm; third, the earnings of the workshops; fourth, the amount received for tuition; and we might add a fifth, voluntary donations from individuals or Lodges.

In view of these sources of revenue, when once established, and after the first three years of its operation, it

would have so moulded itself into form, and would move along with such order and regularity, and with such a self-sustaining power, that we are confident it would thenceforward sustain itself.

After that period, the older pupils could become the instructors of the younger ones; the elder mechanics would have so far learned their trades as to be able to give lessons to those just beginning; and he who began a farmer boy would have become a farmer man, capable of taking charge of the farm and the dairy; so that we perceive that, when once set in motion, the institution would have an inherent power, an innate vitality, which would render its success certain.

The next and most important inquiry is, How much money will it require to organize and put in operation such an institution? The Committee reply that, in their judgment, it will require for the object—to render its success certain—a fund of \$25,000 to \$30,000. The institution, to be successful, must be disembarrassed from debt. It is not anticipated that the Asylum and School could or would support itself for the first or second year, if ever, out of its own earnings. To place it above all contingency, and free it from embarrassment in the future, would require the sum we name, viz., \$30,000; \$20,000 of this would, we are confident, buy and stock the farm, and prepare the buildings necessary. This would leave then a fund of \$10,000, and its \$700 interest annually, we are quite sure, would, in addition to the other sums provided by the Grand Lodge, fully meet all deficiencies in expenses.

Can this sum be raised? The Committee believe that it may, if the proper effort be made for this object. Several plans have been suggested: one plan contemplates doubling the annual dues, on the part of subordinates, to the Grand Lodge, and an increase for degree fees; and this increase for dues and fees to be set apart and appropriated to this object. Another suggestion is, the creation of a stock, to be divided into shares of a small amount, payable in installments annually. It is thought by many that this stock, to

the amount necessary, would be promptly taken by Lodges and Masons. Another plan, and which a majority of the Committee prefer, is the institution and sale of scholarships, together with some plan by the Grand Lodge to raise a permanent asylum and school fund. We allude to these plans and suggestions, and would refer them, together with the whole subject, to the serious and earnest consideration of the Grand Lodge, trusting that that body will mature and adopt the best plan, and then carry it out with energy to the accomplishment of the great end desired.

The institution would be under the control and direction of the Grand Lodge of the State, subject to the rules and regulations which it might adopt forever. Into the hands of that body we commit the matter, with this remark, that the sentiment throughout the State, among Masons, is decidedly in favor of the project, and of such action as will render its success certain.

An asylum for the infirm, aged, and worn-out Mason of New York, and a home and a school of elevated character, for the destitute orphans of the brotherhood, are felt to be wants which ought no longer to go unsupplied.

It is a crying shame that the Empire State has no such institution. Our Order is now prosperous; peace and plenty reign throughout our borders; Providence has smiled upon us. Our enemies (who ever had them so little?) have been overcome; and shall we not now, as a kind of thank-offering, as well as the dictate of a high and sacred duty for these manifold blessings, found and build up a Masonic Asylum and School, which shall stand, in all time to come, as an impressive and proud monument to the charity and munificence of the Fraternity of Free and Accepted Masons in the great State of New York, and which shall be, in its plan and arrangements, as well as its object, worthy of it and her renown?

D. A. OGDEN,
OSCAR COLES,
JOHN L. LEWIS, JR.,
SALEM TOWN."

On motion, the two reports were received, and the 1st, 2d, 3d, and 5th resolutions of the First Report were adopted.

The reports were then referred to the Asylum Committee.

REPORT OF A THIRD COMMITTEE.

Subsequently, a third report was presented by "the Committee to whom was referred that part of the Most Worshipful Grand Master's address, recommending the erection of a Masonic temple or hall in the city of New York, stating :

That the wants and necessities of the Craft, in this city and State, of a resting place and home in the great Metropolis of the Western world, are very urgent, and demand our most earnest efforts to raise a suitable building for the use of this Grand Lodge and its subordinates.

We have now at work in this city, in a flourishing condition, thirty-seven Lodges, scattered over the whole city—several in close proximity to each other—all paying large rents, and many with small and uncomfortable rooms.

Our Grand Secretary's rooms are not as large or as accessible as are needed for so large and respectable a Body as this Grand Lodge. We have no suitable and safe place to deposit the valuable documents, papers, and property of the Grand Lodge, or its subordinate Lodges ; and we have been, and are now, under the necessity of paying large rents to secure unsuitable accommodations. We are also at the mercy of landlords, who are not connected with us by any ties ; and liable to be obliged to change our location at their dictation or caprice.

Your Committee feel confident that, with the consent and assistance of the Grand Lodge, and the earnest and persevering efforts of the Brethren, a suitable building can be erected in this city, which will pay a dividend to the shareholders.

Your Committee would therefore recommend, for the consideration and action of the Grand Lodge, the following plan and resolutions :

1st. *Resolved*, That a suitable building be erected in this city for the use of the Grand Lodge and its subordinate Lodges, at a cost of \$35,000.

2d. *Resolved*, That, for the purpose of carrying the same into effect, an application be made to the proper authorities of this State for a charter under the General Incorporation Act, for a 'Masonic Library Hall Association.'

3d. *Resolved*, That a suitable number of Brethren be appointed by this Grand Lodge, to act as Trustees of this Association—obtain its charter, and make such rules and regulations for its government as are necessary, subject to the direction and revision of this Grand Lodge, at its next Quarterly Communication.

N. N. HALSTEAD, Chairman.

DANIEL SICKELS,

HENRY C. ATWOOD.

NEW YORK, June 6, 1851."

The plans and resolutions were adopted.

THE MASONIC HALL. ALBANY CONVENTION.

A Convention of delegates from the several Masonic Lodges was held at Masonic Hall, Albany, on February 7, 1851, in compliance with a circular issued by a number of volunteer Brethren, for the purpose of considering the subject of a Masonic Asylum. Brother James M. Austin, of No. 140, called the assembly to order, and Stephen H. Johnson, of No. 6, was chosen Chairman, while Brothers John L. Lewis, jr., and William Wade were appointed Secretaries.

Fifty Lodges were represented.

So earnest were the Brethren in the cause which they had espoused, that they proceeded to a permanent formation, and elected Brother Achille J. Rousscau, of Troy, President; Brothers H. C. Atwood and John N. Hurlburt, Vice-Presidents; and Brothers John L. Lewis, jr., and Nathaniel N. Halstead, Secretaries.

After other duties and mature deliberation, the Convention

agreed that it was "expedient to establish a Masonic Asylum in some central location in this State for the support of indigent Masons, their widows and orphans, and also for the nurture and education of such orphan children." A business Committee of nine was appointed to mature a plan and present the same to an adjourned meeting of this Convention, to be held in New York on the first day of the next Annual Communication of the Grand Lodge. Invitations to instruct Lodge delegates in relation hereto were directed to be issued.

On June 4, 1856, a Committee of five was authorized to act in concert with a similar Committee, appointed by the Grand Royal Arch Chapter of the State, to consider the subject of establishing an asylum for indigent Masons, their widows and orphans, and a school for the education of such orphans.

Past Grand Master William H. Milnor on June 5, 1856, being deeply impressed with the subject, presented to the Grand Lodge a communication in relation to a

MASONIC HALL LIFE INSURANCE COMPANY,

which was signed by "An Old Free Mason," and which was to result in the establishment of a Masonic Asylum.

It took up the subject of longevity, annual and monthly payments, and the various questions pertaining to life insurance, and recommended the establishment of a company on a comprehensive scale.

The Committee to whom the subject was referred reported at length on June 3, 1857, urging the favorable consideration and action of the Grand Lodge. The Fraternity seemed to be alive to the importance of the subject, so earnestly presented. The following was the plan :

"The proposed Life Insurance Company will transact all the life insurance and annuity business usually done by other companies, and will introduce all the latest improvements, with a variety of other benefits, yet scarcely known in this country, but which enjoy a wide popularity in Europe.

1. The operation will principally consist of insurance on single lives, for the whole term of life, or for temporary periods, with premiums on a participating scale, entitling the holder of the policy to a return of whatever may be ascertained to be his share in the profits, on that particular branch; subject, however, to a deduction of twenty or twenty-five per cent.; and which profits will be paid to him, either by reducing his future premiums, or by granting him some other benefit at his option.

2. Insurance on single lives, as above, but on a lower and non-participating scale.

3. Insurance on joint lives.

4. Survivorship insurance in favor of a wife, friend, or child; or, a sum to be paid in case of their surviving the party insured.

5. Survivorship annuities; or, an annual sum to be paid to a wife, child, or any other person, and to commence at the death of the insured.

6. Provisions for old age; or, an annual sum to be paid to a party on reaching the age of sixty, or seventy, etc.

7. Provisions for children; or, a sum to be paid to a child on reaching the age of sixteen or twenty-one.

All the above benefits to be secured by a premium, paid in one sum, or in annual, half-yearly, or quarterly premiums.

8. Deposit insurance, combining the benefits of savings banks with those of life insurance. A sum deposited may be withdrawn at any time, with interest, but deducting the cost of insurance. Should the depositor die, his representatives will receive a much larger sum.

9. Insurance against accidents should likewise receive attention.

10. It is also proposed to introduce a benefit yet unknown in the United States, but for several years practiced with great success in France and Germany, where many millions of money have been invested in it, by the richer as well as the poorer classes. It is on the tontine or mutual inheritance principle, but much improved, and divested of many objections and imperfections. Any number of persons are

clubbed together in classes of nearly the same age; differences of age being adjusted by an additional premium, and thus equalized. The money thus deposited is accumulated for five or ten years, at the expiration of which it is divided among the survivors of each class. The effect is, that the latter receive not only their own shares, with compound interest for their money, but also the shares of those who have died in the interval."

It was resolved that the Grand Lodge favor the plan, and lend its countenance and assistance thereto. To that end the following resolutions were presented:

"Resolved, That the creation of a fund, for the founding and support of a Masonic Asylum, to be principally derived from the surplus profits of the Life Insurance Company, seems to be a novel but effective mode of accomplishing a result so long desired by the Fraternity, and is, therefore, worthy of the attention and support of the Lodges and their members.

Resolved, That a Committee, consisting of the Grand Master and thirty-six members of the Fraternity, be selected to carry out the proposed plan, and to organize the two institutions, which shall exist as independent corporations, though under the protection and with the sanction of this Most Worshipful Grand Lodge, which reserves to itself the right to appoint, at its pleasure, special committees to examine into the affairs of the proposed institutions, for the security of all persons interested."

These resolutions were adopted June 6, and the following noted brethren named:

John L. Lewis, jr., Penn Yan.	George W. Clinton, Buffalo.
James M. Austin, New York City.	F. P. Kilborn, Oswego.
Daniel Uhlmann, "	Benj. Brandreth, Sing Sing.
Wm. H. Milnor, "	Peter Stuyvesant, New York City.
Charles L. Church, "	Sylvester Gilbert, Ogdensburgh.
J. F. Entz, "	Clinton F. Paige, Syracuse.
George H. Thatcher, Albany.	Edward Unkart, New York City.
John D. Willard, Troy.	Thomas E. Garson, "
R. H. Walworth, Saratoga Springs.	Lewis E. Sayre, "

Schuyler Livingston, New York City.	Calvin T. Chamberlain, Cuba.
Joseph D. Evans,	“ Wm. M. Oliver, Penn Yan.
Oscar Coles,	“ Noble S. Elderkin, Potsdam.
Robert Macoy,	“ Philemon Lyon, Utica.
Ellicott Evans, Buffalo.	E. Darwin Smith, Rochester.
George H. Fairchild, Waverley.	Royal G. Millard, New York City.
Wm. W. Dibblee, New York City.	Charles F. Newton, “
Charles A. Jarvis,	“ Benj. Chamberlain, Ellicottville.
Stephen H. Johnson, Schenectady.	Thos. S. Pope, New York City.
	C. F. Bauer, New York City.

We need not, however, pursue this subject much further. In 1859, Brother Daniel Ullmann, in behalf of the Committee, made a promising report, stating the corporation was in course of organization, for the special benefit of the members of the Institution and their families, as well as for the public in general. Its object to be life insurance in all its branches. A certain portion of the surplus profits was to be devoted to the establishment and support of a Masonic Asylum. The inducements held out to property holders were numerous; the investment was to be not only of the utmost safety to the subscribers to the stock, but to be very attractive, on account of the extra dividend. The guaranty capital was to consist of \$150,000, divided into fifteen thousand shares. It was to be rendered one of the most extensive and successful of institutions.

The report was accepted, ordered to be printed, and distributed to the subordinate Lodges.

The matter does not appear to have ever been mentioned again.

The subject of a hall now rested until 1861.

We now return to the year 1843.

THE CONFIRMATION OF THE RECORD OF THE GRAND STEWARDS' LODGE

led to lengthy and serious debate, the Acting Grand Master Willis stating it was entirely within the province of the Grand Lodge, and Right Worshipful Brother John D. Willard contending that, under the Constitution, the minutes should simply be received, unless there was a question of an

appeal taken therefrom to the Grand Lodge. Brother Willard appealed from the decision of the Acting Grand Master; the Grand Master was not sustained, and on the following morning a resolution was adopted to the effect that, by the provisions of the Constitution, and particular regulations of this Grand Lodge, it is not required, and is therefore inexpedient, for this body to confirm or disallow, by a vote, any judicial proceedings of the Grand Stewards' Lodge (acting within the limit of their constitutional powers), unless an appeal therefrom be taken to the Grand Lodge.

THE RECEIPTS OF THE GRAND LODGE

for the year ending June, 1843, were \$1,727, and the disbursements about one hundred dollars less.

ST. JOHN'S LODGE, NO. 1, FORMERLY NO. 2, NEWARK, N. J.,

in consequence of their confidence in the two Past Grand Masters, J. B. Munn and J. S. Darcy, whose Masonic course they had followed, had held intercourse with St. John's Grand Lodge of New York, and therefore had been inhibited from fellowship with the Lodges subordinate to the Grand Lodge of the State of New York; but on June 8, 1843, the interdict was removed, in consequence of said Lodge having signified its determination to adhere to the ancient landmarks of the Institution in the future, and inasmuch as it avowed that it had held no communication with St. John's Grand Lodge for the last two years.

The Grand Lodge of Wisconsin was established on December 18, 1843.

THE BALTIMORE CONVENTION OF LECTURERS.

The Right Worshipful Brother Wadsworth, the Delegate to the Convention of Grand Lecturers that assembled at Baltimore, made his report of the acts of the Convention, and informed the Grand Lodge that in his opinion the Convention had but *one legitimate duty to perform*, which was

to adopt a *uniform mode of work*; but that they had taken up a number of extraneous subjects, which being brought together formed a volume. That the journal had been ordered to be printed, and that he had accidentally found a copy which had been obtained from Boston, some portions of which he then read.

The Right Worshipful Brother then exemplified that part of the work which had been agreed upon, relating to the opening of a Lodge of Entered Apprentice Masons, and stated, that the results of their labors had not been extensive.

ANNUAL ELECTION, 1843.

The result of the annual election was :

General Morgan Lewis, of Staatsburgh, Grand Master.

Alexander H. Robertson, Deputy Grand Master.

John D. Willard, Senior Grand Warden.

Richard Carrique, Junior Grand Warden.

James Herring, Grand Secretary.

Richard Ellis, Grand Treasurer.

Rev. Salem Town, of Aurora,

“ Evan M. Johnson, Brooklyn,

“ Charles C. Burr, Troy,

“ William W. Wallace, N. Y. City,

} Grand Chaplains.

William Boardman, Grand Pursuivant.

Alexander Copeland, Grand Tyler.

The last named received forty-seven votes, while his opponent, Greenfield Pote, received thirty-six votes.

RECORDS KEPT IN FOREIGN LANGUAGES.

Several Lodges working in foreign tongues having made application to keep their records in the language in which they conferred the degrees, the subject was considered favorably and reported upon as follows :

“The Committee have duly considered the several communications from German Union Lodge, No. 54, Pythagoras Lodge, No. 86, and Trinity Lodge, No. 12, praying that those

Lodges may be permitted to keep their minutes in the German language; and also from Lodge L'Union Française, No. 17, that their minutes may be kept in the French language; said Lodges severally pledging themselves to furnish correct translations at their own expense, would recommend the adoption of the following resolution:

Resolved, That the prayers of the petitioners be granted, provided they at all times promptly furnish, at their own expense, correct translations of the whole or any part of their minutes, into the English language, when required so to do by this Grand Lodge, the Most Worshipful Grand Master, or the Deputy Grand Master."

MASONRY AND ODD FELLOWSHIP IN LOUISIANA.

The Committee on Foreign Correspondence reported to the Grand Lodge that "the Grand Lodge of Louisiana, in July, 1841, by a unanimous resolution, *decreed* that no person belonging to the Society of Odd Fellows should be initiated in the Masonic Mysteries in the Lodges of its jurisdiction, and that the actual members of said Lodges who belong to the Society of Odd Fellows cannot continue to be members of said Lodges, unless they renounce positively the said Society of Odd Fellows;" and further, that, of the number of symbolic Lodges in 1843, there were in Louisiana, fifteen of the York Rite, four of the Scottish Rite, and two of the French Rite.

PROPOSITION FOR ALL LODGES TO OCCUPY ONE BUILDING.

The Grand Master, on September 6, 1843, called the attention of the Grand Lodge to the fact that there were twenty-four Lodges meeting in the city, paying an annual rent of twelve hundred dollars, which, with the two hundred dollars paid by the Grand Lodge, made a sum sufficient to take a building and fit the same up expressly for Masonic uses, if the Lodges would agree to occupy one and the same building. The subject was referred.

A COMPLETE LIST OF THE LODGES UNDER THE JURISDICTION OF
THE GRAND LODGE OF THE STATE OF NEW YORK, ON THE
10TH OF JUNE, A. L. 5843.

No.	Name.	Town.	County.	Master.
1	St. John's,	New York,	New York,	Charles S. Rowell.
2	Indep. Royal Arch,	New York,	New York,	James Alcock.
3	Mt. Vernon,	Albany,	Albany,	Hiram Arnold.
4	St. Patrick's,	Johnstown,	Fulton,	Joseph Cuyler.
5	Masters,	Albany,	Albany,	No return of election.
6	St. George's,	Schenectady,	Schenectady,	No return of election.
7	Hudson,	Hudson,	Columbia,	Richard Carrique.
8	Holland,	New York,	New York,	B. R. Winthrop.
9	Unity,	New Lebanon,	Columbia,	No election.
12	Trinity,	New York,	New York,	Balthazar Kreischer.
13	Apollo,	Troy,	Rensselaer,	Lyman Powers, S. W., acting M.
14	Temple,	Albany,	Albany,	William Ferguson.
15	Western Star,	Bridgewater,	Oneida,	No return since 1841.
17	L'Union Française,	New York,	New York,	B. M. Wattripont.
19	Fortitude,	Brooklyn,	Kings,	John E. Goodchild.
20	Abrams,	New York,	New York,	Robert Roberts.
21	Washington,	New York,	New York,	Isaac M. Phyfe.
22	St. John's,	Greenfield,	Saratoga,	John Gifford.
23	Adelphi,	New York,	New York,	Joseph Jackson.
26	Albion,	New York,	New York,	Daniel Seixas.
27	Mt. Moriah,	New York,	New York,	William H. Walling.
28	Benevolent,	New York,	New York,	William J. Surre.
29	Champion,	Champion,	Jefferson,	J. G. Lynde.
30	Farmers',	Clifton Park,	Saratoga,	No return of election.
31	Mechanic,	New York,	New York,	William Richardson.
32	Warren,	Pine Plains,	Dutchess,	Morgan Hunting.
33	Ark,	Geneva,	Ontario,	Richard Hogarth.
37	Rising Sun,	Guilford,	Chenango,	No return of election.
38	Columbia,	New Paltz,	Ulster,	No return of election.
39	Olive Branch,	Bethany,	Genesee,	Lucas Parks, J. W., act'g M.
40	Olive Branch,	Frankfort,	Herkimer,	No return of election.
41	Sylvan,	Moravia,	Cayuga,	William Wade.
43	Star,	Petersburgh,	Rensselaer,	Hiram Moses.
44	Evening Star,	Hornellsville,	Steuben,	No return for four years.
45	Union,	Lima,	Livingston,	Alanson Brown.
47	Utica,	Utica,	Oneida,	Ezra S. Barnum.
48	Ark,	Coxsackie,	Greene,	No return of election.
49	Watertown,	Watertown,	Jefferson,	Asher N. Corss.
51	Fidelity,	Trumansburgh,	Tompkins,	No return of election.
53	Brownville,	Brownville,	Jefferson,	Arba Strong.
54	German Union,	New York,	New York,	William Wagner.
56	Hohenlinden,	Brooklyn,	Kings,	William Cumberson.
58	Phoenix,	Lansingburgh,	Rensselaer,	Daniel King.

No.	Name.	Town.	County.	Master.
62	Manhattan,	New York,	New York,	Daniel H. Van Sice.
63	Caledonia,	Caledonia,	Livingston,	No return since 1835.
64	Lafayette,	New York,	New York,	B. S. Adams.
65	Morning Star,	Canisteo,	Steuben,	George H. Stephens.
66	Richmond,	Castleton,	Richmond,	Oliver Vanderbilt.
67	Mariners',	New York,	New York,	John Waydell.
68	Montgomery,	New York,	New York,	William McArthur.
69	Naval,	New York,	New York,	John Harron.
70	Union,	Coventry,	Chenango,	No return of election.
72	St. S. and St. Jude,	Channingsville,	Dutchess,	No election.
73	Lockport,	Lockport,	Niagara,	No return of election.
74	Junius,	forfeited and	Warrant recalled,	June, 1843.
75	Evening Star,	West Troy,	Albany,	Carey Murdock.
76	Western Light,	Lisle,	Broome,	No return since revival.
77	Cameron,	Howard,	Steuben,	No return of election.
78	Mixville,	Mixville,	Allegany,	No return of election.
79	Hamilton,	Palatine, Br.,	Montgomery,	No return since revival.
80	Montgomery,	Stillwater,	Saratoga,	No return of election.
82	Phœbus,	New Berlin,	Chenango,	Rouse Clark.
83	Newark,	Newark,	Wayne,	No return of election.
84	Artisan,	Amsterdam,	Montgomery,	No return of election.
85	Washington,	Albany,	Albany,	George S. Gibbons.
86	Pythagoras,	New York,	New York,	F. A. Boden.
87	Schodack Union,	Schodack,	Rensselaer,	David Booth.
88	Batavia,	Alexander,	Genesee,	Ebenezer Mix.
89	Temperance,	Newfane,	Niagara,	Henry Bowers.
90	Franklin,	Ballston,	Saratoga,	William Saunders.
91	King Solomon's Primitive,	Troy,	Rensselaer,	Achille J. Rousseau.
92	Hiram,	Newburgh,	Orange,	Peter F. Hunn.
93	St. Joseph's Valley,	Niles,	Berrien, Mich.	Robert E. Ward.

The Acting Grand Master, Alexander H. Robertson, on December 6, 1843, reported that he had granted a Dispensation to twenty-nine Brethren at Elmira to open a Lodge to be known as Union, and report on May 15 succeeding. A petition for a Warrant had been received to hold a Lodge in the city of New York to be called the Lodge of Strict Observance. The application was signed by James Herring, Alexander Kissam, Morris Aria, and nine other Brethren. The act of the Deputy Grand Master, and the granting of the Warrant to Brothers Herring and others were confirmed.

It was recommended that the Brethren dine together on St. John's Day, December 27. On which day the Grand Lodge convened to consecrate, constitute, and install the

LODGE OF STRICT OBSERVANCE, NO. 94.

On the occasion of the installation of officers, the Deputy Grand Master presented Right Worshipful James Herring as the selected and appointed Master of the new Lodge, and gave expression to many deserved encomiums. To these the Grand Master responded heartily, and further stated that the loss of Brother Herring to St. John's Lodge would be balanced by the advantages to the Fraternity in having so able a Master in the newly warranted Lodge. Homage was then paid, and the Grand Lodge officers retired.

1844.

Immediately after the opening of the quarterly communication of March 6, 1844, the Grand Master announced the

DECEASE OF RICHARD ELLIS, LATE GRAND TREASURER,

who died January 2 last.

Resolutions of respect and sympathy having been adopted, the appointment of Joseph Sprague, of Hohenlinden Lodge, No. 56, as Grand Treasurer, and that of John Mansfield, of Abrams Lodge, No. 20, as Grand Marshal, were duly announced.

The Grand Lodge, March 6, 1844, confirmed the act of the Grand Master in granting a Dispensation to a number of Brethren to hold a Lodge at Whitehall, Washington County.

At the instance of Brother George Loder, the Grand Lodge on March 19 determined on

A MASONIC AND MUSICAL FESTIVAL,

for the benefit of the Hall and Asylum Fund, which resulted in a profit of \$650.

The Grand Lodge was solemnly convened on April 8, 1844, to hear the official announcement of the

DEATH OF THEIR GRAND MASTER, MAJOR GENERAL MORGAN
LEWIS,

who died Sunday, April 7, in the ninetieth year of his age, and was to be buried on April 10, 3 P.M.; to attend the funeral the Grand Lodge assembled at the Grand Lodge room, Howard House, at 2 o'clock, and listened to the report of the Committee, which stated, among many things, that Major General Morgan Lewis was initiated into the mysteries of the Fraternity in 1776, in Union Lodge, at Albany, and when in the midst of the storm and tempest of anti-Masonic violence he was called, in the year 1830, to the Grand Mastership of the State, he cheerfully placed himself at the helm, had wisely directed the course of our affairs, and up to the last hour of his earthly career testified his unflinching attachment to this Institution.

The Grand Master had resided at No. 72 Leonard Street. The subordinate Lodges had been directed to assemble for procession, without banners, but with jewels craped and white aprons and white gloves.

The general procession was thus formed :

The Officers of All-Arms, of the Military of the city of New York.

The Grand Lodge of the State of New York.

The Clergy.

Pall Bearers. The Body. Pall Bearers.

The relatives of the deceased.

The Society of the Cincinnati.

Officers of the Army and Navy of the United States.

The Mayor and Corporation of the city of New York.

Citizens.

The procession moved down Broadway at 4 o'clock to St. Paul's Church, where the solemn service for the dead was performed; then the Brethren in due form deposited on the coffin the emblem of immortality, and having given the

Grand Honors, the Grand Lodge returned to the Howard House.

TOO RAPID INITIATION. EUROPEAN GRAND LODGES. ISRAELITES.

Fifty-one Lodges were represented on June 5, 1844, when the Grand Lodge was opened for the annual meeting.

Among the different subjects reported by the Grand Secretary was the practice of entering, passing, and raising of candidates within the space of three or four days, and that the practice was not limited to the city. That communications had been received from four European Grand Lodges which have never before held any intercourse with this country.

1. The National Grand Lodge of Saxony.
2. The Grand Lodge of the Kingdom of the Netherlands.
3. The Grand Lodge of the Three Globes, at Berlin.
4. Die Grosse Landesloge of Free Masons of Germany, at Berlin.

The Grand Secretary reported that one of the Lodges at Berlin had refused admission to a Brother of New York, on account of his being an Israelite; that efforts were being made to remove the obnoxious rule of the Prussian Grand Lodge; and that against this rule the late Grand Master, Morgan Lewis, had protested in a lengthy communication. To which protest no reply had been received.

The death of the Honorable Esek Cowen, Associate Justice of the Supreme Court of the State of New York, and Past Master of a subordinate Lodge of this jurisdiction, was announced.

The election for Grand Officers, held on June 6, 1844, resulted in making Alexander H. Robertson, Grand Master; John D. Willard of Troy, Deputy; Richard Carrique of Hudson, Senior Grand Warden; Ezra S. Barnum of Utica, Junior Grand Warden; James Herring, Grand Secretary; John Horspool, Grand Treasurer, and the remaining officers as theretofore.

SKETCH OF ALEXANDER H. ROBERTSON,

Grand Master of Masons, State of New York, 1844-5.

(Extracts from the address of Brother James Herring, delivered before the Lodge of Sorrow, February 25, 1847, held by St. John's Lodge, No. 1.)

Alexander H. Robertson was the son of Archibald Robertson, a Scottish gentleman, who was by profession a miniature painter, and the brother of several artists of high reputation in Europe and the United States. Alexander was born in New York City, on the 3d of June, 1797. He received a liberal education, and graduated at Columbia College, in the fall of 1813. He was for some years engaged in mercantile pursuits, but, upon the election of a relative to the office of Register, he received the appointment of Deputy Register, and occupied that position about three years, when he again returned to mercantile business.

He was initiated in St. John's Lodge, No. 1, in the year 1821. He was Master for the first time in 1830, but was re-elected at several subsequent periods. In 1830 the Most Worshipful Morgan Lewis appointed him Grand Steward of the Grand Lodge. In March, 1832, Brother Robertson was appointed by the Grand Lodge chairman of the Committee of Twelve, who, with the Grand Officers, were directed to visit every Lodge in the cities of New York, and Brooklyn, and Staten Island, to examine their work, books, and general proceedings; to give instruction, advice, and encouragement, and to make themselves acquainted thoroughly with the state of each body, with power to send for the officers and books of Lodges, when they thought that course necessary. This Committee, at the time of its appointment, was charged with one of the most difficult and important duties which had ever been intrusted to any Committee by the Grand Lodge. At that time the anti-Masonic excitement in this State was at its zenith, and there were persons in the body disposed to bend to the storm, and to court popularity by giving away the invested funds to public charities,



ALEXANDER H. ROBERTSON,
GRAND MASTER, 1844 and 1845.

although our own pensioners would thereby be deprived of the little relief which kept many from the almshouse. Some Lodges had become so feeble by desertions from their ranks, that they had resorted to private apartments to keep up an organization; and there was a faction who sought by every means to render the firm and straightforward course of the Grand Lodge odious in the eyes of the Fraternity at large. The Committee became a mark for their especial malediction; they were called "tyrants," "usurpers," "inquisitors," and "anti-Masons." In June, 1843, the Right Worshipful Deputy Grand Master Willis having declined a re-election, Brother Robertson was elected to that office. In June, 1844, he was elected as the successor of the deceased Grand Master Lewis, and was unanimously re-elected in June, 1845. He came into office under circumstances very favorable to the Grand Lodge, as he had had great experience in the management of much of the difficult business of that body for several years, in the Grand Stewards' Lodge, and on various Committees; and it is well known that the high anticipations of the Fraternity were not disappointed.

From the time of his election as Deputy Grand Master, Brother Robertson personally superintended the business of the Grand Lodge.

For some months previous to his last illness, the intimate friends of our late Grand Master were aware of his failing health, and his physician, after a careful examination, pronounced the cause to be an enlargement of the heart. All hoped that the disease might be combated for some years; none, probably, anticipated how very soon those hopes would vanish. Unsparing of himself, he attended daily to the duties of his office, though with increasing difficulty, until the beginning of December, 1845, when he took the chair at the opening of the quarterly meeting of the Grand Lodge. In the midst of the business he was seized with such a violent paroxysm of pain, that for upwards of an hour it was doubtful if it would be possible to remove him alive to his home. Medical skill was, however, present, and the emergency was probably more promptly met than, under any

ordinary circumstances, it could have been elsewhere. In a few days he rallied again, and being anxious about his business, and for the welfare of two of his friends, he ventured to ride to several places in the city, and toward evening returned home on foot through a drizzling rain. He never afterward left his chamber.

His last request to the Fraternity should be often repeated by his successors in their intercourse with the craftsmen. "Our Brethren," he said, "should live in harmony, and unite in the support of every good work ; but some, I fear, will not. Tell them it is my desire that they should strive to live in the practice of the duties of the Order, and to cultivate peace and brotherly love."

The mortal career of our beloved brother terminated on Thursday, the 12th of February, 1846. His funeral was attended by the Grand Lodge, and a large concourse of private friends, on the following Sunday.

"Peaceful he sleeps, with all our rites adorn'd,
Forever honor'd, and forever mourn'd."

—*Illiad*, Book xxii.

Brother Robertson was married on the 22d of November, 1829, to Miss Angeline B. Vail, of Peekskill, a lady of whom it might be indecorous to say more, than that she was an amiable, affectionate, and devoted wife ; of whom, in justice, I could not say less.

The Committee on Foreign Correspondence announced that

THE G. H. S. OF THE THIRD DEGREE

had been directed to be given to initiates of the First Degree by the Grand Lodges of Hamburg, and was approved by the Grand Master of Saxony, who stated it was done by some Grand Lodges.

Brother F. W. Wallis was introduced as the Representative of the Grand Lodge of Eclectic Free Masons, at Frankfort-on-the-Main, and was welcomed and congratulated.

WARRANTS.

The Warrants of the following Lodges were declared forfeited by neglect, and directed to be recalled :

Mechanic, No. 31.	Western Light, No. 76,
Rising Sun, No. 37,	Cameron, No. 77,
Caledonia, No. 63,	Mixville, No. 78,
Hamilton, No. 79,	

A new Warrant was granted for St. George's Lodge, No. 6, Schenectady; for Scipio Lodge, at Aurora; for Syracuse Lodge, in the village of Syracuse; for Phoenix Lodge, at Whitehall; for Renovation Lodge, at Murray, Orleans County; and for Eureka Lodge, at Chatham Four Corners, Columbia County.

The applications for the revival of the three Lodges, warranted by the Grand Lodge of New York in Michigan, were hailed with great pleasure, and it was recommended that the charters for Detroit, Zion, and Oakland Lodges be furnished without charge.

Immediately upon the opening of the quarterly session of September 4, 1844, the Representative of the Grand Lodge of the District of Columbia, Right Worshipful William C. Burnet, was presented, thus adding another to the ardent wish of the Fraternity to establish a representative system, by which domestic and foreign relations from every quarter of the globe should be centered in New York.

The Grand Secretary then read a letter received from the Brother Le Blanc De Marconnay, of Paris, announcing the decision of

THE GRAND ORIENT OF FRANCE

to form an alliance with the Grand Lodge of New York, as thereunto invited by a request for affiliation, and naming three brethren in Paris from whom to select one to act as *garant d'amitié*. The letter was accompanied with four

documents, and signed by Brother Vaussier, 33, Grand Secretary.

The meeting of December 4 was one of routine, the Acting Grand Master, Alexander H. Robertson, calling attention to the propriety of celebrating the Festival of December 27; also, in terms of high praise, mentioning the new publication of the *Masonic Register*, by Brother Hoffman; the proposed *Masonic Lexicon*, by Dr. Albert Mackey of South Carolina; and the intended production of the *Song of Praise*, by Mendelssohn, under the guidance of Brother George Loder, the renowned musical composer and director.

The letter of condolence to the family of the late

GRAND MASTER, MAJOR GENERAL MORGAN LEWIS, DECEASED,

was issued by command of the Grand Lodge, April 10, 1844.

The Grand Lodge of Iowa was established on January 8 of this year.

THE ST. JOHN'S DAY FESTIVAL

was observed by an assembly at Brother Bonnard's, No. 7 Nassau Street. The Grand Lodge having been formed, was opened in the Apprentice Degree, then called to refreshment, and a sumptuous dinner partaken of. The festivities were interspersed with sentiment and song. Elegant regalia was presented to Brother George Loder, and a contribution amounting to nineteen dollars was taken up for the benefit of the Hall and Asylum Fund.

1845.

REVISED CONSTITUTIONS.

At the quarterly meeting of March 5, 1845, the Revised Constitutions, as reported by the Special Committee, of which Brother John D. Willard was Chairman, were read, amended, adopted, and six hundred copies ordered printed and bound for distribution and sale.

TIME IN CONFERRING DEGREES.

The Committee on Foreign Correspondence reported a Review as usual of the proceedings of many Grand Lodges, but specially emphasized the plan adopted by the Grand Lodge of Massachusetts as to regulating the conferring of degrees by the Lodges, and acting in conformity with the English regulation ; thus, that " no Lodge shall, on any pretense, make more than five new brothers in one day, unless by dispensation ; nor shall a Lodge be permitted to give more than one degree to a brother on the same day ; nor shall a higher degree in Masonry be conferred on a brother at a less interval than one month from his receiving a previous degree." This the Committee urged should be adopted by the Grand Lodge of New York as a *mandate*, and it doubtless gave rise to the regulation subsequently approved to that effect.

The Grand Visitors who were appointed by the late Grand Master Morgan Lewis, ceased as such at his death, April 7, 1844, and new commissions were not issued after that period.

The Grand Officers generally were re-elected on June 5, 1845, Brother Alexander H. Robertson being selected for Grand Master. Brother Greenfield Pote received 177 ballots for Tyler, out of a total of 213.

Brother John Horspool, the Grand Treasurer, donated the amount of his salary to the Masonic Hall and Asylum Fund.

The Committee on Warrants on June 6 reported favoring and recommending that the four Lodges in the State of Michigan, viz. : St. Joseph's Valley, No. 93, Zion, No. 99, Detroit, No. 100, and Oakland, No. 101, chartered by this Grand Lodge, be transferred to the jurisdiction of the Grand Lodge of Michigan.

The Charter of Cameron Lodge, No. 77, was restored, but the name was changed to Lewis Lodge, No. 104.

At the election of Officers of Masters' Lodge, No. 5, the Brethren had favored for Master a Brother who had never

served as Warden, whereupon the Grand Lodge declared the Master's Chair of the Lodge to be vacant, and a new election was ordered.

BOYER LODGE OF AFRICANS,

working under a Warrant obtained some twenty years prior thereto from the African Grand Lodge of Boston, had forwarded a memorial desiring recognition as a regular Masonic Lodge, stating that their original authority emanated from the Grand Lodge of Scotland in 1784, and that said Body received its authority from the Grand Lodge of London. The petitioners mystified the Committee on Warrants, who had the subject in charge, by the discussion of the relative duties of man to man and other matters polemic. The subject was returned to the Grand Lodge in general assembly, and was referred by it to the Grand Secretary, to investigate and report at the next Annual Session (*post*, p. 119).

DEATH OF PAST GRAND MASTER ANDREW JACKSON.

An emergent meeting was held at the Howard House, Broadway, New York City, on June 18, 1845, for the purpose of making arrangements to join in the ceremonies determined upon by the city authorities, commemorative of the respect entertained for the late General Andrew Jackson, who had been Grand Master of the Grand Lodge of Tennessee.

A resolution was adopted, "That the Grand Lodge of the State of New York have learned, with feelings of the deepest sorrow, the death of their much-respected and Most Worshipful Brother, the Past Grand Master of the Grand Lodge of Tennessee, and ex-President of the United States, and condole with the country at large on the irreparable loss sustained in the death of so true and faithful a patriot and Brother."

A Committee of seven was appointed, of which Brother Isaac Phillips was Chairman, to make the necessary arrangements for the ceremonies of June 24.

The Brethren were congregated under the single banner of the Grand Lodge; they were dressed in black, with draped jewels, and white aprons and gloves. The Representatives of Grand Lodges appeared in the costume of their respective Grand Lodges, with chapeaux and banners; many Brethren of Connecticut and New Jersey participated, and the cortege was preceded by a military band of music. The Masonic portion of the procession was preceded by the Montgomery Guards as special escort, and passed through Mercer and Canal streets to Broadway to the City Hall Park, where it united with the general procession.

The demise of Brother Frederick William Wallis, Past Master of Pythagoras Lodge, No. 86, and Representative of the Grand Lodge of the Eclectic Free Masons of Frankfort-on-the-Main, was announced from the rostrum of the Grand Lodge at its quarterly meeting of September 3, 1845, and due record of the event was made.

The Warrant of Temperance Lodge, No. 89, was annulled and recalled, in consequence of debt and neglect.

Numerous donations of valuable works from Paris, London, and Germany were received, and the books directed to be placed in the Library; for these donations due acknowledgment was ordered to be made.

AN EPISODE.

*The Charity Fund. Grand Secretary James Herring;
Brother Ole Bull and the Farewell Concert.*

The closing scene of Brother Ole Bull's tour in the United States well culminated in a deed of charity, by giving his farewell concert at the Tabernacle in New York City, on October 31, 1845, for the benefit of the Widows' and Orphans' Fund of New York. The spacious building was crowded to its utmost extent with a brilliant audience. The conductor of the orchestra was George Loder; nor should we be rude enough to omit the names of Miss De Luce and Mrs. Loder,

who sang the duet "Giorno d'Orroro," from "Semiramide." The effort for charity was successful, but the episode that occurred during the concert should be recorded.

The Masonic Brothers present, together with the Grand Master, Grand Secretary, etc., having ranged themselves in front of the platform, Ole Bull was introduced, and Brother Herring, the Grand Secretary, addressed him as follows:

"BROTHER: The Committee intrusted by the Grand Lodge with the duty of carrying out the great design of establishing a retreat for the aged Brethren, and the widows and orphans of their Fraternity, have charged me to express to you, before this audience, their grateful acknowledgments, their admiration and brotherly love. The unprecedented act of generosity which marks the period of our approaching separation will be recorded on our hearts, and will surround your name forever with a halo of radiance, to distinguish you from all who have visited our shores for a time, and have departed without manifesting a particle of feeling for anybody but themselves. (Immense applause.) To you, Brother, our people have become more and more attached throughout the whole time of your sojourn amongst us, for you have exhibited a soul capable of appreciating whatever is good in our institutions, magnificent in our natural scenery, or great in the men who were born upon our soil. (Great applause.) The Free Masons of this State rejoice to hail you as a Brother, and they desire that you will carry with you in your future travels, and to your native land, the remembrance of this hour of your triumph, which has been won by your genius, your talents, and your benevolence united. In testimony of these sentiments, we have to request that wherever you hereafter unite in the proper works of the Craft, you will bear us in remembrance by wearing the Masonic regalia of the State of New York.

Norway has no reason to be ashamed of her Mason kings or of her Mason craftsmen; she may be proud of her child—her Mason who now stands amongst us."

Here the Grand Secretary proceeded to invest Ole Bull with the magnificent regalia of the Grand Lodge, and continued :

“BROTHER OLE BULL: Your mission to our country will shortly close. You brought with you the free spirit of your mother-land, which has harmonized with the free spirit of our own. You have made known the sweet melodies of ‘The Mountains of Norway’ amidst ‘The Solitude of the Prairies’ of America; you will carry back a transcript of the music of ‘Niagara;’ you will leave behind you your tribute of respect to ‘The Memory of Washington.’ (Applause.) And you will be followed by ‘The Mother’s Prayer’ and the orphan’s gratitude; and the world will learn, that while they talk about the union of States and nations by bands of iron, there is a band stronger than iron, which unites the hearts of the true men and the free men of every clime by the indissoluble ties of fraternal love.”

Ole Bull, who was evidently deeply moved, made a brief reply, and concluded, referring to his latest composition, of which he said :

“The tribute to the memory of Washington is not my own. It is the tribute of the people of Norway, which I only echo. The principles for which the people of this country drew their swords and shed their blood, electrified the people of Norway and animated them in their exertions for liberty. The admiration of the Norwegians for the institutions of America and for their great founder, were early implanted in my heart, and the admiration of Washington and the love of liberty are impressed there and are eternal.”

At the session of the Grand Lodge held December 5, 1845, the Grand Master reported he had issued Dispensations for five Lodges, viz.: Seneca Lodge, Penn Yan Lodge, The Valley Lodge, Manitou Lodge, and that of St. Lawrence.

1846.

An emergent meeting was called February 13, 1846, when the solemn announcement was made of the decease of the Most Worshipful Alexander H. Robertson, Grand Master, at 1 o'clock P.M. on February 12, in the forty-ninth year of his age; and that the funeral services would be held on Sunday afternoon, February 15.

Suitable resolutions of condolence having been prepared and adopted, with profound sorrow, the Grand Lodge listened to a brief eulogy on the virtues and merits of

ALEXANDER H. ROBERTSON, GRAND MASTER,

delivered by Brother Isaac Phillips, Past Master of Albion Lodge, No. 26. The Grand Lodge was then closed, but again opened at the Howard House, at 3 o'clock on Sunday, when a procession being formed by the Grand Marshal, proceeded to the dwelling of the late Most Worshipful Grand Master, and accompanied his mortal remains to the place of interment in Houston Street. The Grand Lodge returned to its rooms, and was closed.

The Special Committee appointed to consider the matter of the refusal of the Grand Lodge of the Three Globes

TO ADMIT ISRAELITES AS VISITORS,

reported, "that as this Grand Lodge has received no answer to the letter from the Grand Officers of this Grand Lodge, dated July 28, 1843, although informed that a brotherly letter had been ordered to be written, it would be advisable to address another letter to that Grand Lodge, urging the importance of the subject and of an early favorable decision: and that, as it is a well-ascertained fact that the two other Grand Lodges at Berlin act upon the same principle of exclusion to all Brethren not professing the Christian faith, it would be proper to communicate to them officially a copy

of the letter sent to the Grand Lodge of the Three Globes, and obtain information as to the course pursued by them in the premises." The recommendation was approved.

The Grand Secretary announced that the net receipts from the "Ole Bull Concert" were \$1,413.55.

The Annual Communication convened on June 2, 1846, fifty-five Lodges being represented.

The serious uneasiness that existed in Montgomery Lodge, No. 68, in New York City, called for special mention on the part of the Grand Secretary, who stated that the honor of the Institution in the city was jeopardized.

THE SUBJECT OF "BOYER LODGE, NO. 1,"

again became a matter of consideration, through a memorial, which had been referred to the Grand Secretary for examination and report. The Grand Secretary alleged that the memorialists (colored men) were entirely ignorant of their own Masonic origin. They claimed to "have been nineteen or twenty years regularly and lawfully constituted, with a legal Warrant issued from the R. W. African Grand Lodge of the city of Boston, whose Charter empowered them to issue Charters in the United States, and is from the Grand Lodge of Scotland, dated September 29, 1784, Robert Rolf, D. G. M., and William White, Grand Secretary, with the seal of the Grand Lodge of London, signed by Lord Howard, Earl of Effingham, then acting as Grand Master, under his Royal Highness, Henry Frederick, Duke of Cumberland." This comminglement of powers caused the memorialists to present another paper, stating that "they fell into an error, if they stated that the African Grand Lodge of Boston, who chartered us, received their Charter from the Grand Lodge of Scotland; we only intended to state that we were informed that they petitioned that body for a Charter, and in due time received one, bearing the Grand Seal of London, signed, etc., etc. We have recently received a letter from our correspondent and brother, Robert H. Crucefix, stating that the Warrant was granted to the African Grand Lodge of Boston,

by the Grand Lodge of England, in the year 1784, and was numbered 459, and that the Grand Lodge of Scotland had nothing to do with it."

An extract from a letter from Dr. Crucefix, accompanied the amendment to the Memorial, wherein the doctor does not say "African Grand Lodge," but African Lodge, and says the Warrant signature was that of Rowland Holt. Charles W. Moore, Grand Secretary of Grand Lodge of Massachusetts, was requested to make an examination, which he did. He stated that he "called on Mr. Hilton, the reputed Master of African Lodge in Boston, and asked to see the Charter. Mr. Hilton replied that his and Boyer Lodge had a difficulty of long standing. That his Lodge was entirely independent of all *White* Lodges, asked no favors of them, and *would have nothing to do with them*, nor would they admit a *White* Mason. In the course of conversation, he distinctly said, that he had been '*told by them people*' (Boyer Lodge) to have no communication with anybody on the subject of their recognition by the Grand Lodge of New York. *He also positively and repeatedly refused to allow me to see the Charter of his Lodge, or to give me any information in relation to its history or present existence.* . . . I have understood, continues the communication from Brother Moore, that the Charter was surreptitiously obtained (through the agency of a sea captain) from one of the two Grand Lodges *then* in England; but I can find no such record in the proceedings of either of those Bodies. . . . The African Lodge has never been recognized by the Grand Lodge of this commonwealth. This course is not one of prejudice; a colored brother from England recently visited, and was kindly received in one of our city Lodges."

The Grand Secretary, James Herring, further stated in his report that the legality of the body called Boyer Lodge, No. 1, had been already twice reported on by Committees of the Grand Lodge: on March 3, 1812, and on March 4, 1829; in the latter report, the main facts were correctly stated, and able argument sustained, and the conclusion drawn, that Boyer Lodge, No. 1, can be regarded only as a clandestine



John Rowe
OF MASS.

Provincial Grand Master for all North America, etc.
Deputation dated England, 1768.

Lodge; that the Grand Secretary could only arrive at the same conclusion, it being established beyond doubt, that the African Lodge at Boston was illegally established by the Grand Lodge of England, within the jurisdiction of the Grand Lodge of Massachusetts; that its name has been long stricken from the roll of the Grand Lodge of England, and that its assumed authority to grant Warrants was unmasonic and fraudulent.

This report was accepted as the views of the Grand Lodge, and was adopted.

HAMBURG. SWITZERLAND. FRANCE.

By a communication from the Grand Lodge of Hamburg, the announcement was made of the appointment of Brother Charles F. Bauer, Master of Pythagoras Lodge, No. 86, as their Representative in place of Brother Liese, resigned.

The announcement was also made that the Grand Lodge of Switzerland, in the Orient of Berne, in 1844-5, had resolved to discontinue her work, as all her subordinate Swiss Lodges had submitted to and joined the new Swiss Grand Lodge, named Alpina, in the Orient of Zurich.

Brother Le Blanc Marconnay, of Paris, the Representative of the Grand Lodge of New York in France, acknowledged the receipt of the magnificent sash and apron which had been forwarded to him.

The election of Grand Officers on the evening of June 3, 1846, resulted as follows :

Hon. John D. Willard, of Troy,	Grand Master.
Isaac Phillips, New York City,	Deputy Master.
Richard Carrique, Hudson,	Senior Grand Warden.
Ezra S. Barnum, Utica,	Junior Grand Warden.
Robert R. Boyd, New York City,	Grand Secretary.
John Horspool, New York City,	Grand Treasurer.
William Boardman, New York City,	Grand Pursuivant.
Greenfield Pote, New York City,	Grand Tyler.
Salem Town, Aurora,	} Grand Chaplains.
John Coffin, New York City,	

On the following morning resolutions of thanks were adopted for the able, efficient, and faithful services, for so many years, of Right Worshipful James Herring, late Grand Secretary. A copy of such resolution, neatly engrossed, was directed to be signed by the several Grand Officers and duly sealed by the Grand Lodge for presentation to Brother Herring; and that fifty dollars be allowed for his continuous services to the close of the present session.

MOST WORSHIPFUL JOHN D. WILLARD,

Grand Master 1846-49.

The Most Worshipful Clinton F. Paige, Grand Master in 1865, referring to the death of Past Grand Master Willard, stated that it occurred October 10, 1864, at his residence in the city of Troy. "It was under the administration of this distinguished craftsman that the unfortunate difficulties of 1849 took place, and his name was so identified with the cause as to be assumed to distinguish this Grand Lodge. In all the troubles that ensued he was an active participant, sparing no pains to keep the claims of his Grand Lodge and its constituents before the Masonic public, not only of this country but in Europe. Declining health and a contemplated visit to Europe caused him to sever the tie as Grand Master." His retirement, after four years' service as Grand Master, called forth a testimonial, and his appointment as special Representative to the Grand Lodges of Europe.

The lamented Dr. Town stated of Brother Willard, "that he presided over the Grand Lodge with dignity and affability; he imparted wisdom to its councils; he gave a high impress to the character of the Fraternity, whereby it was respected at home and abroad, and he exhibited fearless energy in its hours of trial."

Brother Willard was elected Senior Warden of Apollo Lodge, No. 13, at Troy, in 1826, and was elected Master in 1827, and so continued until 1832, and in 1840, eight years thereafter, was again elected Master.

He was elected Junior Grand Warden in 1835, and so continued until 1842; he then became Senior Grand Warden, under Morgan Lewis, Grand Master. In 1843-4 he was elected Deputy, and two years thereafter Grand Master. In Europe he was received by the Grand Lodges with marked consideration and respect. He was the Representative of the Grand Orient of France commissioned by Prince Lucien Murat, Grand Master.

MONTGOMERY LODGE, NO. 68, AND COURTLAND LODGE, NO. 34.

A disposition unnatural to the spirit of Masonry existed among the Lodges and made itself apparent on occasions when orders were issued by the Grand Officers. The evident lack of harmony in Montgomery Lodge, No. 68, had caused the Deputy Grand Master, Isaac Phillips, to take the Warrant of the Lodge, and declare the properties of every nature in the possession of the Acting Secretary; but the Grand Secretary, on September 1, 1846, was compelled to report that the Acting Secretary, Thomas Irwin, of Montgomery Lodge, would not surrender the property unless under an order from the Master of the Lodge; and so, in the case of the Master of Courtland Lodge, No. 34, Brother Ward B. Howard, of Peekskill, declined to surrender the Warrant and properties of that Lodge upon the order of the Deputy Grand Master, but "would make an amicable arrangement to revive the Lodge."

The Grand Lodge, however, in the latter case acted with promptness, and expelled Ward B. Howard from the Fraternity.

Brother Thomas Irwin, of Montgomery Lodge, was allowed fifteen days to comply with the order of the Grand Lodge. Brother Price B. Lodge, the Treasurer, entered an appeal from the decision of the late Montgomery Lodge, No. 68, which, he claimed, had wrongfully expelled him. Upon a summons he appeared before the Grand Stewards' Lodge on September 15, 1846, when, after a hearing, it was decided that the proceedings of Montgomery Lodge, No. 68, were

irregular, inasmuch as the Lodge expelled the said Brother after he had left the Lodge, and without any charges having been previously preferred against him, or any notice of the same served. It was accordingly recommended that Brother Lodge be restored to the rights and privileges of the Fraternity; but that his conduct in concealing the Warrant for the purpose of interrupting the proceedings of the Lodge was highly unmasonic, and deserving of the censure of this Grand Stewards' Lodge.

Brother Irwin, the Acting Secretary of Montgomery Lodge, No. 68, was examined, but refused to surrender the property that had belonged to the Lodge, whereupon his expulsion was recommended.

On December 1, 1846, an application was presented for the revival of Montgomery Lodge, No. 68, which was referred to the Grand Stewards' Lodge. At the same time, the Grand Secretary stated that Price B. Lodge, late Treasurer of Montgomery Lodge, had a balance in his hands as Treasurer. This he was ordered to surrender before December 15, or show cause why he should not be expelled for withholding the same. But on the date named he did not appear, and the Grand Stewards' Lodge directed his expulsion for withholding Masonic funds.

At the quarterly meeting of March 2, 1847, the Deputy Grand Master presented the whole subject in an address to the Grand Lodge, and stated that the material portion of the property had been recovered, but that the money had not. That Thomas Irwin had commenced a suit against four of the Grand Officers for the recovery of the property, under the advice of seventeen of the late members, and had advertised the fact in two of the principal papers of the day. Two of the seventeen disclaimed all connection with the affair, and Thomas Irwin failed in the suit. The most virulent abettor of the action at law, John Clark, who had publicly assailed in harsh language the Deputy Grand Master in the street, and charged under oath that the said Deputy had stolen the Warrant, was summarily expelled, and the remaining fourteen Brethren were cited to appear and show

cause why they should not be expelled. At subsequent sessions, the charge of unmasonic conduct in participating in the above proceedings was dismissed as against six, four were expelled, and five were suspended for a year. On April 5, 1847, the Warrant was reissued to those in good standing, and the Lodge properties loaned to them by the Grand Lodge, and thus the *émeute* ended.

REPRESENTATIVE COURTESIES WITH GRAND LODGES OF HAMBURG
AND SAXONY.

The Brother, Charles F. Bauer, was received with much ceremony and many complimentary phrases, September 1, 1846, as the Representative of the Grand Lodge of Hamburg. The occasion was embraced on the part of Brother Bauer to express himself, *in extenso*, on the subject of the Universality of Masonry; and, further, to announce the acceptance of Charles F. Unger as the Representative of the Grand Lodge of Masons of New York at Hamburg.

The Brother, William Wagner, in terms of praise was received as the Representative of the Grand Lodge of Saxony, on December 1, 1846. He responded at length, stating, among other things, "that it was but a short time ago that the existence of the numerous Grand Lodges on this continent was unknown on the continents of Europe and Asia, and it was equally unknown in America what Masonic governments ruled over the larger portions of the Fraternity in foreign lands. Their system, their ritual, their constitutions, their authorization, and their daughter Lodges were equally unknown. The surprising innovations of some, which have been within a few years brought under discussion in the Grand Lodges of the two hemispheres, and which have agitated a large portion of Germany, France, Netherlands, England, and America, are now repudiated by all Grand Lodges except those at Berlin. The wall of separation has been broken down between the Grand Lodges of the York, the French, and the Scottish Rite, and the *Uni-*

versality of Masonry, which has been always boasted of in the Masonic books, has now become a veritable fact."

It was determined that

THE FESTIVAL OF ST. JOHN THE EVANGELIST

should be observed by the Grand Lodge by joining in a dinner suitable for the occasion, and that subordinate Lodges be invited to participate. December 27 was so observed.

1847.

GRAND LODGE JURISDICTION.

Foreign Interference

—either inter-state or international—is a bane that has given more heart-burnings to Masonry than almost any other cause; and it is singular that Grand Bodies jealous of their own sovereign will, power, and territorial jurisdiction, should be found among those who have plunged more than once into this slough of Masonic strife. The only remedy that could be made effectual is interdiction, and yet that punishment will be suffered for a lengthened period rather than break the stubborn will and acknowledge Masonic sovereign control and complete independence and freedom from interference.

A greater jealousy of isolated territorial jurisdiction exists in the American States than in foreign countries; and while in some foreign nationalities a common jurisdiction may be found, it has never been submitted to without repugnance on this side of the water.

LOUISIANA AND MISSISSIPPI.

Louisiana had been a sufferer not only from external interference within her State boundary, but also from Rite claimants, or questioned authority within her own borders.

The Grand Lodge of Mississippi had adopted the following preamble and resolutions:

“Whereas, In the opinion of this Grand Lodge, each distinctive rite produces different powers which govern it, and is independent of all others ; and

Whereas, No Grand Lodge of Scotch, French, or cumulative rites can legally assume jurisdiction over any Ancient York Lodge ; therefore

Resolved, That the Grand Lodge of Louisiana, being composed of a cumulation of rites, cannot be recognized by this Grand Lodge as a Grand Lodge of Ancient York Masons.

Resolved, That this Grand Lodge will grant Dispensations and Charters to any legal number of Ancient York Masons, residing in the State of Louisiana, they making due application for the same.”

Toward the close of 1846, in fact, in the beginning of 1847, Mississippi, by establishing several Lodges in Louisiana, had roused so great an indignation among the Masonic adherents of the Grand Lodge of Louisiana, that public attention was drawn to the subject, and the Grand Lodge of the State of New York, on April 21, 1847, adopted a resolution, as follows :

“Resolved, That Masonic communication be, and is hereby interdicted and forbidden, between the Masons of the three first degrees of this State, and the members of the said Grand Lodge of the State of Mississippi.”

The Grand Lodge of the State of New York also emphatically denounced and inhibited intercourse between the persons who assumed to hold Masonic Lodges within the State by other than the authority of the Grand Lodge of the State of Louisiana ; it also forbade attendance at the dedication of a Temple intended for a meeting place of those proclaimed to be clandestine ; and, further, emphatically declared that this Grand Lodge will not allow any foreign Masonic power, or any other Grand Lodge in the United States, to constitute Masonic Lodges, of whatever rite, within the State of Louisiana ; and that, in the event of such an occurrence, the Lodge so constituted shall be held irregular,

all its members as expelled from the Order, and all communication which exists between this Grand Lodge and the authority which shall have so constituted a Lodge within that State, shall immediately cease; that on a very recent occasion the Grand Lodge of the State of Mississippi arrogated to itself the right of granting warrants to constitute Lodges within that State, contrary to all usages and to the best settled rules of comity. That the good offices of all the Masonic Bodies both in Europe and America be solicited to correct so great a wrong; therefore the Grand Lodge of the State of New York, believing in the righteousness of the cause of the Grand Lodge of Louisiana, adopted on September 7, 1847, these resolutions :

“Resolved, by the Grand Lodge of the State of New York, That we most deeply and sincerely regret that any Grand Lodge in the United States has attempted to disturb the harmony heretofore existing between the several Grand Lodges of the United States, and thereby jeopardizing the unity of the great Masonic family throughout the world.

Resolved, That as we have heretofore recognized the Grand Lodge of Louisiana as the sole, supreme, and legitimate government of the symbolic degrees of Masonry in the State of Louisiana, so we shall continue to sustain her in all her rights and prerogatives as such.

Resolved, That we advise and request the Grand Lodge of Mississippi to rescind and revoke any Dispensations or Warrants which have been granted under her authority to brethren in the State of Louisiana.

Resolved, That all the Lodges planted in the State of Louisiana by the Grand Lodge of Mississippi, or any other Grand Lodge than the Grand Lodge of Louisiana, established in the year 1812, are irregular Lodges, and as such cannot be recognized by us.

Resolved, That all intercourse between the Lodges and Masons of this State, and the Lodges in the State of Louisiana, not deriving their authority from the Grand Lodge of that State, is hereby strictly prohibited.”

A similar difficulty, from another source, disturbed the harmony of the Grand Lodge of the State of Louisiana, in 1851, through an organization calling itself of the Ancient Accepted Scottish Rite. It established symbolic Lodges which were independent of the Grand Lodge of the State, and caused the Grand Lodge of Louisiana to ask the intervention of the Grand Lodges. In relation thereto the Grand Lodge of the State of New York adopted the following resolutions June 6, 1851 :

“Resolved, That, in the opinion of this Grand Lodge, no Supreme Council or Consistory of the Ancient or Scottish Rite has any authority or power over the first three degrees, or any right to issue charters to establish Lodges for those degrees, and that the act of doing so ought to be repudiated and discountenanced by all regular Masons.

Resolved, That this Grand Lodge continues to regard with the most fraternal feelings the Most Worshipful Grand Lodge of Louisiana, and will sustain her and her officers and members in maintaining her lawful authority and privileges, by all proper means in our power.”

There were fifteen York Lodges in Louisiana which did not cultivate either of the other rites. Four Scotch Lodges accumulated the York and French modes, and the two French Lodges accumulated the York and Scotch modes, so that these Lodges in the State became *quasi* York Lodges.

In the matter of work, it is well known there is great diversity in the forms and ceremonies in the different rites: there is nearly as much difference between the English and American modes of work and that of the German, and between the forms and ceremonies of the Royal Arch and of the Templar degrees, as conferred in England and the United States, as there is between the forms and ceremonies of the French, the Scotch, and the American rites. All these matters came in review before the various Grand Lodges when discussing the Louisiana and Mississippi imbroglio; and while other State Grand Lodges remained undecided, and

some opposed to the lawful authority of the Grand Lodge of Louisiana, New York was outspoken and faithful.

The declaration by the Grand Lodge of Mississippi that there was no Grand Lodge in Louisiana, and hence she had exercised the power of establishing a Grand Lodge in the latter-named State, was upheld only by Mississippi and Vermont. Three or four other Grand Lodges suspended intercourse with the old Grand Lodge of Louisiana. All other Grand Lodges continued their fraternal correspondence with her.

In the matter of

FOREIGN RITES AND SUPERIOR DEGREES,

the Grand Lodge of New York, through its Committee on Foreign Correspondence, gave forth the following sentiments :

“ We hold that Masonry is one entire body throughout the world. That all other degrees have sprung from, or been added to, the first three. That the first three are the only truly ancient, although some of the others are very old. That the first three ought to be practiced according to the York Rite. That that is the truly ancient method, and the best. That departures from it were wrong, and are much to be regretted.

But, as they exist in many countries, and are there the acknowledged rites in Masonry, this Grand Lodge decided many years ago, after laying the matter before the other Grand Lodges of the Union, and receiving assent from some, and dissent from none, to recognize the Grand Bodies under which such rites in the first three degrees exist. And accordingly did so. This was also done by the Grand Lodges of England, Ireland, Scotland, and Germany. This Grand Lodge, and some others in the Union, are in fraternal correspondence with several Grand Lodges of the French and Scottish Rites. The members of those Rites are therefore held as Masons by us, and entitled to the rights of Fraternity.

This Grand Lodge recognizes the superior bodies in this

and other countries, having in charge Masonic degrees, as the supreme councils of the Ancient and Accepted Scottish Rite, and their consistories ; and the Grand and General Grand Chapters and Encampments. But she claims sole jurisdiction in this State over the first three degrees in the York Rite, and objects to the practice of any other rite in those degrees within the same jurisdiction, should it be attempted, and admits no right or claim of any other body, or authority whatever, to do so. She holds fraternal correspondence with these bodies, but admits no authority in them to interfere with the Craft degrees. She does not recognize suspensions or expulsions pronounced by them as of force, except in their own degrees ; but, if necessary, will inquire into the circumstances herself, or by her subordinates. But she desires to cultivate a good understanding with those bodies and their subordinates, and with all Masons."

But these, as well as many other expressions of the Committee on Foreign Correspondence, were not to be considered as binding on the Grand Lodge or its subordinates.

The Annual Communication of 1847 was opened by Most Worshipful John D. Willard, Grand Master, on the evening of June 1, with every Grand Officer present except one Grand Chaplain, the Representatives of sixty-one Lodges, and those of the Grand Lodges of Brazil, South Carolina, Connecticut, District of Columbia, Hamburg, Saxony, and Ireland.

The Grand Master in his address announced that during the year Warrants for two and Dispensations for eight Lodges had been issued, and that Manhattan Lodge, No. 62, had been revived. Further, that there had been no adjustment of the disagreement between this Grand Lodge and that of

THE THREE GLOBES AT BERLIN,

originating in their refusal, and the refusal of their subordinate Lodges, to admit as visitors worthy brethren hailing from this jurisdiction who are of

THE JEWISH FAITH;

but that a letter had been forwarded by him, under date of December 1, 1846, of which the following are the important paragraphs. Allusion is first made to the fact that no reply had been received to a communication of the same tenor transmitted July 28, 1843.

“To that letter, we regret to say, we have received no reply. It relates to a subject which the Masonic Fraternity throughout this State and country regard as one of deep interest and importance.

Freemasonry, as we have received and as we understand it, requires, in its votaries, a belief in the existence of a God, the Creator and Governor of the Universe; but beyond this fundamental principle of faith, it cannot lawfully establish any religious test as a ground of admission to its mysteries.

The Lodges in Germany will doubtless be governed by their own views of duty in the making of Masons; and whether we might or might not rightly complain, that they have adopted a test for admission unknown to the principles of the Order, we do not at this time present that as a matter of complaint.

But it is to us a complaint and grievance, to which we earnestly call your attention, that Free Masons of pure character and lives, hailing from this jurisdiction, and bearing with them certificates of this Grand Lodge, are refused admission to your Lodges, merely because they are Israelites, and of the Jewish faith.

We claim for all our Brethren, who hold Masonic title under us, equal Masonic privileges, without distinction of sect or creed. We claim that all who have been made Free Masons by us, and who are worthy Brethren among us, are entitled to all the privileges and immunities which belong to the name and character of a Free Mason, wheresoever they may chance to be on this round globe.

We, ourselves, have ever practiced upon these principles. When the Masonic wanderer lands upon our shores, we do

not inquire whether he is a republican or a monarchist, a Roman Catholic or a Protestant or a Jew ; it is enough for us that he is a Free Mason ; we open to him our hearts and our arms ; we welcome him to our Lodges ; we extend to him the right hand of greeting ; and if he is in distress, we minister to his wants.

But it may possibly become a grave question hereafter, which a decent self-respect may compel the Grand Lodges of the American continent to consider, whether we will continue these benefits to Free Masons hailing from Lodges who refuse to reciprocate them ; who refuse admission, even as visitors, to a large and respectable class of our members, and who treat the certificates of our Grand Lodges with contempt.

Worshipful Brethren—We ask you to consider these things in brotherly kindness and charity ; we request with confidence an early decision, and an answer to the letter which was addressed to you in 1843 and to that which we now write to you.

Worshipful Brethren—On the subject of this letter we write earnestly and warmly, because we feel deeply ; but it is an object dear to our hearts to cultivate the most intimate and fraternal relations and intercourse with the Free Masons of the glorious land to which you belong—a land so distinguished for its advancement in literature, in science, in civilization, and the arts ; a land whose improvements and discoveries have conferred such high and lasting benefits upon the whole human race.

We write to you in the name and by the express direction of the Grand Lodge of the State of New York.”

CHRISTIANITY AND MASONRY.

The Grand Master stated that there had been reported the separation of the Lodge Charles of the Rising Light from the Grand Lodge of Frankfort-on-the-Main, expressive of their strong opposition to the growing illiberality in making Masonry a Christian institution, and showing how foolish it

would be to apply a principle to Masonry which is suitable neither to its origin nor its nature, and conforming to the regulations of a church which is in dispute with itself, and from which Masonry ought to keep distant for its own safety.

The Grand Master took occasion to allude to the

LAYING OF THE CORNER-STONE OF THE SMITHSONIAN INSTITUTE

at the city of Washington with Masonic ceremonies and form, whereat the gavel used was the same that the venerated Brother Washington employed in laying the corner-stone of the Capitol of the United States.

The Grand Secretary announced that there were seventy-five Warranted Lodges in good standing owing allegiance to the Grand Body. The city Lodges met only at Howard House, 429 Broadway, and at Warren Hall, corner of Oliver and Henry streets.

Amount of Masonic Hall and Asylum Fund was \$4,054.08, besides contributed *materiel*, consisting of mineral specimens and shells and a treatise on gems, from Brother Feuchtwanger.

The Grand Lodge on June 1, 1847, accepted an invitation from

ST. JOHN'S LODGE, NO. 6, NORWALK, CONN.,

to unite in the celebration of the Festival of St. John the Baptist on June 24. This appears to be the first invitation ever accepted by the Grand Lodge to enter upon any Masonic service outside of the State.

It was reported to the Grand Lodge that the Grand Lodges of Rhode Island, Connecticut, and others have been occupied in

VINDICATING THEIR CLAIMS TO THE PROPERTY

possessed by some of their respective subordinates, whose Warrants had been revoked incident to the anti-Masonic

excitement, but whose property had been embezzled by unworthy brethren, and who had appropriated to their own use the "funds which belong to the destitute Mason, his widow, and orphans."

It was further reported that a just rebuke was given by the Grand Lodge of Arkansas, in 1846, to one of its Lodges for

INITIATING TWO CANDIDATES AT THE SAME TIME,

and the practice was sternly forbidden for the future.

The views expressed in Grand Lodge, in 1847, on the subject of

THE PAST MASTER'S DEGREE,

were quotations from the records of the Grand Lodge of Maryland, supplemented by a paragraph of *germane* import, and should be preserved in history.

"This degree is here viewed in a double light—actual and nominal. The degree was originally single and official in its character, and was in possession of such only as were duly elected to preside as Masters of regularly chartered and instituted Lodges, and, as a matter of course, was the *exclusive property of such alone*, and was under the control of *no Lodge or Chapter*, either *subordinate or supreme*. The exercise of control by either or any of these bodies was an assumption of illegal power. A Grand Lodge, being composed of certain past and present Grand Officers, with the Masters and *Wardens* of subordinate Lodges, could not *ipso facto* be in possession of the degree, all not having duly been elected and presided as Masters of a Lodge, and hence, as a Grand Lodge, could not take the degree under their control. The organization of Chapters requires that this degree should be had before exaltation, and in days gone by none but those who had actually presided for a constitutional term over a legally constituted Lodge, by virtue of election as Master thereof, could be exalted; consequently all R. A. Masons were *actual* Past Masters, and had the control of the

degree. It was subsequently deemed politic not to restrain Royal Arch Masonry to such confined limits, and it was determined to confer *honorarily* this degree on such as should be deemed worthy to receive the R. A. degree. A Chapter, hence, has the control of the *honorary* degree, to be conferred by it only on such as are elected to receive the R. A. degree. The official or *actual* degree is the exclusive property of those who have constitutionally presided as Masters of Lodges. A Grand Lodge, as such, has no authority over either the actual or nominal degree, and therefore cannot delegate it to her subordinates. The Master elect must be qualified to preside by his predecessor or some other who has actually presided as Master. A Chapter, *as such*, has not the right to qualify a Master elect. These were, and still are, the views entertained by the majority of your Committee; on these views, they declared the practice pursued by Lodges here in making *nominal* or *honorary* Past Masters to be an *assumption* of the prerogatives of others. We believe that a careful examination into antiquity will show that we have here set forth the true doctrine on this subject, and have said enough to be comprehended."

To these remarks we have only to add, what appears to have been overlooked by all our contemporaries, and which is the great cause of all the difficulty in solving the question; and that is, *the calling the ceremony of installation of the Master of a Lodge, a degree. It is not a degree, if called by its right name; it is not so regarded in any other country than our own, and never has been; consequently, the name misleads the novice, and the perversion of the ceremony of installation is an innovation on the rights and prerogatives of the Lodges and on the ancient usages of the Fraternity.*

The election of Grand Officers on the evening of June 2, 1847, resulted in all the Officers being re-elected. Right Worshipful James Herring, Past Grand Secretary, was in nomination with Right Worshipful Robert R. Boyd, the then Grand Secretary, but the latter was declared re-elected.

DEFALCATION OF PAST MASTER JOSEPH ENOS.

At the September meeting of 1846, a resolution had been adopted requiring Brother Joseph Enos to refund sundry moneys before the following June, or show cause why he should not be expelled. The reply was received May 31, 1847:

“I should have answered before, but for the hope of being able to attend the Grand Lodge; but my business is such that I cannot attend, and in answer to the resolution, I have to say that in 1822 (I think) I was unanimously elected Master of the Grand Lodge. In 1823, the division of the Grand Lodge took place, and I was re-elected by the Brethren from the country, and again in 1824, money came into my hands, and unexpected misfortunes, not under my control (and which it is unnecessary after the lapse of a quarter of a century to call up), made me unable to pay it or any part of it. After the Grand Lodge again united, the Hon. Bro. Joshua A. Spencer was appointed to call on me for a settlement. He did so, and being satisfied with the cause of my inability to pay, told me afterward that he had reported the same to the Grand Lodge, and recommended that the demand should be discharged; since I have heard nothing about it until I received the resolution from the Grand Secretary. Sixteen years ago I moved into Allegany County, and misfortune, sickness, and death in my family still renders my situation unable to pay any part of it. If the Grand Lodge should think better to take up the subject, and investigate the causes of my misfortune, which took place between twenty-two and twenty-five years ago, which were examined by Brother Spencer, and the subsequent events, I will endeavor to furnish such testimony as I believe will satisfy my Brethren that I have not intentionally or willfully violated my vows or betrayed my trust. With these remarks I trust myself in the hands of my Brethren.”

The Committee to whom this was referred reported:

“That they have examined the records of this Grand Lodge, and find that on June 11, 5827, Brother Spencer was appointed to wait upon Brother Enos, and obtain a settlement of certain funds belonging to this Grand Lodge, which Brother Enos had withheld, and get security for the same, and if not, to take his bond for the amount, with interest. On the yearly Communication, in June, 5828, Brother Spencer made a report to this Grand Lodge, the substance of which is, the impossibility of Brother Enos to repay the money, and giving a statement of the affairs of Brother Enos, by which it appears to your Committee that, previous to the year 1824, Brother Enos was in embarrassment, and owing to various losses since, he is placed in a situation that he cannot make any payment on account of this *defalcation*.

At the same meeting of this Grand Lodge, on motion of Right Worshipful George W. Heyer, it was resolved, that the Grand Secretary be directed to inform the late Most Worshipful Grand Master, Brother Enos, that he is required to pay the amount of the bond due by him to this Grand Lodge, previous to the next June Communication, or in default thereof, to show cause why he should not be suspended from Masonic privileges.

Brother Spencer then took Brother Enos's bond for \$1,180.96, which was for the amount of moneys withheld by Enos, with three years' interest added.

This your Committee view as directly opposite to the statement made by Brother Enos, at this Communication, wherein he states that Brother Spencer recommended that the 'demand should be discharged.'

Viewing this matter after diligent investigation, your Committee have come to the decision that Brother Enos has very unjustly made use of the funds of this Grand Lodge, which were to be held sacred, and for the using of such funds he had no warrant or authority; and although many years have passed since his willful breach of trust, showing the brotherly love and forbearance of this Grand Lodge, yet we cannot see that a lapse of years alters the case in the least. The simple facts are, that Brother Enos has used the

funds of this Lodge, to the amount of \$976, since the year 5825, at which time your Committee are of opinion that Brother Enos was in pecuniary embarrassments, and while using such funds had no prospect of repaying them.

There is one item of this debt which appears to your Committee as a very bad feature in the case. We allude to the sum of \$32, received by Brother Enos for a Dispensation, which he says he forgot. This we consider unmasonic, and in fact, to speak plainly, dishonest. Under this view of the case, your Committee recommend that the late Most Worshipful Joseph Enos be expelled from all the benefits of Freemasonry, as a warning to all Brethren, no matter how high they have once stood, that when they leave the correct path of duty, they must abide the consequences of so doing, and your Committee further recommend to this Most Worshipful Grand Lodge, that in future, should any Brother make use of the funds of this Grand Lodge for his own purposes, or withhold the same, he shall be suspended until the amount be repaid.

The original debt due by Brother Enos, in 1825, was....	\$944 00
Received for Dispensation.....	32 00
Three years' interest.....	204 96
Being the amount of his bond.....	\$1180 96
To which is to be added 19 years' interest....	1570 73
Making the aggregate amount due by Brother Enos to the Grand Lodge.....	\$2751 69

All of which is respectfully submitted, by

W. C. BURNET,	} Committee."
JAMES JENKINSON,	
LUCIUS PARKS.	

This report was accepted, and Past Grand Master Joseph Enos directed to be notified to appear in June, 1848. On the 8th of that month, Brother Enos was present, the report read, and the defense heard, when it was resolved that, in consequence of his misfortunes, the debt be discharged, and the Grand Treasurer directed to cancel the bond, and deliver it to Brother Enos.

A RE-PROPOSAL NOT UNDER SIX MONTHS.

A resolution was offered by Right Worshipful Brother James Herring :

“ *Resolved*, That any candidate who has been rejected by a Lodge, to which he has applied for initiation, shall not be again proposed in the same Lodge within six months after the date of said rejection.”

Which subsequently was adopted.

PAST GRAND MASTER, DARCY, OF NEW JERSEY.

A difficulty of some moment, affecting the interests of Masonry in the State of New York, was transpiring in the neighboring State of New Jersey. A Past Grand Master, Darcy, of the Grand Lodge of New Jersey, was holding Masonic intercourse with St. John's Grand Lodge of New York, who were claimed to be expelled and clandestine Masons. Brother Darcy furnished authority for the installation of a Grand Master, of said clandestine Masons, in this jurisdiction. The Grand Lodge of New York, by letter, communicated these facts, on September 10, 1849, to Ira Merchant, Grand Master of New Jersey ; who replied that he believed the statement true, but how such proxy of power was granted or exercised he could not explain. That such act was inconsistent and contrary to all Masonic rule and custom, more especially when the Grand Master could be readily reached. That the issuing of such a proxy to a clandestine Mason, or to install an officer in a clandestine Grand Lodge, became doubly reprehensible, and deserving of censure.

The Grand Master of New Jersey stated that Brother Darcy was not a member of their Grand Lodge, inasmuch as he was not a member of a subordinate Lodge, which the Constitution requires. That any complaint made would receive such proper and prompt action as the circumstances demand from the Grand Lodge.

NEW AND COMPLETE REGALIA FOR GRAND OFFICERS.

The Grand Lodge, desiring to procure a full set of regalia for the Grand Officers at a cost not exceeding \$300, was informed that it was impossible to procure the regalia before the Annual Communication in June, as it had to be ordered in France.

During the year, Warrants were granted to three Lodges, and Dispensations to five additional ones.

1848.

REPRESENTATIVE TISDALL.

A remarkable incident occurred on March 7, 1848, whereat a certain persistent Brother, Fitzgerald Tisdall, had obtained the appointment of Representative of the Grand Lodge of New Jersey, and presented himself to be accredited; on which occasion he delivered himself, in part, as follows :

“ I am authorized to say to you that the Grand Lodge of New Jersey will, by every means within its reach, discountenance not only the *vicious* and the *immoral*, but frown down every attempt which may be made here or elsewhere by *rebellious spirits*, to produce discord and dissension in the ranks of our beloved Order; and in now again sending her Representative amongst you pledges herself, as she has heretofore done, to aid and assist this M. W. Grand Lodge in purging itself of that *plague spot* which a few ‘*expelled Masons*’ and *unworthy spirits*, false alike to their obligations to their God and their fellow man, have endeavored to raise in your midst, preying upon the unwary by representations the most false and unprincipled, and even impudently claiming an authority for their vile deeds from the acts of the Grand Lodge of New Jersey, which are equally as void of truth for their foundation.

I am instructed to nail down, as base and counterfeit coin, all such disorganizers, their aiders and abettors.

The Grand Lodge of New Jersey beholds in the unity and purity of the Craft, its honor and its glory.

Most Worshipful, I am fully impressed with the responsibilities which my appointment as Representative will impose on me. I am also perfectly aware of my own deficiencies; but I hope to make up for any lack of ability by a zealous and honest discharge of the duties incident to my office. I shall, by every means in my power, in my official intercourse with this Grand Lodge, endeavor to promote and perpetuate those fraternal feelings which I have been charged to convey to you. In doing otherwise, I should be alike false to the duty I owe this Grand Lodge as a member, and ungrateful and disobedient to the government whose commission I hold."

In response, the Grand Master with eloquence acknowledged the Representative, and took occasion to say that "we have been compelled to point out to the Grand Lodge of New Jersey a flagrant dereliction of duty on the part of one of its high Past Grand Officers, in associating with and countenancing a band of clandestine Masons infesting this community, who claim consequence by associating with themselves the name of the Officer (Darcy) alluded to."

In the following June, 1849, Representative Tisdall obtained, by false representations, a Past Grand Master of New Jersey to install the claimant, Brother Isaac Phillips, as Grand Master under the new schism. In due course Brother Tisdall was expelled by the Grand Lodge, and for more than one offense.

In February, 1848, the Fraternity of New York City had the gratification of uniting with the Governor, the Legislature, the municipal authorities, and civic societies in welcoming the return to his native State of that true-hearted Free Mason,

GENERAL JOHN A. QUITMAN,

Past Grand Master of Mississippi. The Masonic reception in Albany was noteworthy.

PHYSICAL DISQUALIFICATION.

A Committee, consisting of Brothers Giles Fonda Yates, Fitzgerald Tisdall, and Oscar Coles, appointed in 1846, reported on the following year in relation to the innovations that were being made by several Grand Lodges, in what was believed, by the Grand Lodge of the State of New York, to be a fundamental principle in Masonry. In preceding years this subject had been warmly brought to the attention of the Brethren, and the voice of the Grand Masters of New York declaimed against the growing innovation. Grand Master Alexander H. Robertson, in 1845, stated in his annual address, when alluding to the late decisions of the Grand Lodges of Alabama and Mississippi, in which decisions it was announced “‘that it is *not* a necessary qualification for a candidate to be whole and perfect in body; as well as in mind, in order that he may be received as a brother,’ that the fundamental principle of Masonry was deliberately set at naught and with a mockery of pretended reasoning. To prevent such heresy from taking root, or extending to any of the younger Grand Lodges, the older ones should at once and with becoming energy protest against it, and endeavor to prevail upon those who already have yielded to the delusion which has ruled their better judgment, to retrace their steps and again place themselves on the list of the supporters of the true and Ancient Constitutions of the Order.”

As to these sentiments the Grand Lodge of Florida expressed itself aggrieved; hence the Committee appointed in 1846.

So also a distinctive line of thought was disclosed in the report of the Committee of the Grand Lodge of Mississippi, which stated that :

“Masonry originated in an age of the world comparatively rude and barbarous, at a time when strength of body was more valued than vigor of intellect. It was instituted by an association of men united together for the protection of physical labors. But even at this early period, their ties

and obligations were fraternal. This made them solicitous to exclude from the Fraternity all who were likely to become burdensome rather than useful, and consequently to require that initiates should be whole in body as well as sound in mind. But the world has changed, and *Masonry has changed*. A subsistence is now more easily obtained by mental endowments than by physical perfection. This Institution has *now* become speculative and moral. It has entirely lost its operative character. The reason for requiring bodily perfection in candidates has ceased to exist."

The Committee affirm that "we cannot admit that our 'work as Masons was originally strictly operative, and that more attention was paid to the *physical* than the mental condition of a candidate.' Freemasonry in its original institution was not 'formed,' as that Grand Lodge says, by an association of men *exclusively* for the protection of *physical* labors.' It has always been speculative and moral. The secret societies of antiquity from which we can trace a lineal descent, were not devoted exclusively to the physical labors attendant upon the erection of buildings, whether of wood or stone. They were the depositaries of other arts and sciences beside architecture. They, moreover, taught sublime truths and duties toward God and regarding the world to come, as well as toward our neighbors and the 'brothers of the mystic tie.' Our ancient brethren were in effect *more* eminently speculative or spiritual than operative or practical Masons."

Again, they stated, "it is argued by the *Grand Lodges of Michigan, Wisconsin, Kentucky, Alabama, and Florida*, that when there is 'a loss or partial deprivation of physical organs, which minister alone to the action of the body,' and which loss or deprivation does 'not amount to inability honestly to *acquire the means of subsistence*, it constitutes no hindrance to initiation.' We consider this construction altogether gratuitous; and a grave objection to it is its indefiniteness for all practical purposes. If the interpretation be correct, it

may pertinently be asked, what *degree of disability* must be established? A quarter, half, three-fourths, or total? There is no such condition or proviso to the rule in question laid down in the Book of Constitutions. This book declares that the men made Masons must be 'free born' (or no bondsmen), 'of a mature age, and of good report, hale and sound, not deformed or dismembered *at the time of their making, but no woman, no eunuch.*' The same authority which forbids the making of a man a Mason who is not of mature age, forbids the making a Mason of a man who is *dismembered* or *deformed*, and who is not as *upright* in body as in character.

If the prerequisites for initiation were altogether of a *mental* character, what, would we ask, is the reason for excluding a eunuch, a woman, or one born a slave? Cannot eunuchs and women and men not free born be found with mental capacities fully equal to those which a deformed Socrates or an Æsop possessed; aye, with physical capacities, too, as well as mental, to obtain '*the means of subsistence*' fully equal to the best of us who can boast of perfect forms and features? And with as much propriety may a eunuch, a woman, or a man born a slave, be initiated into our mysteries, as a man, be he a 'governor' or a 'general,' who is deprived of an arm or a leg, or has some other maim or defect of body.

Furthermore, that 'antiquity is dear to the Mason's heart; innovation is treason' to our ancient Brotherhood."

The Grand Lodge of Florida shortly thereafter retraced its steps, and placed itself on the ancient landmarks.

AN INVITATION BY STAR OF THE EAST LODGE, NEW BEDFORD,
MASSACHUSETTS,

to have the Grand Lodge of New York, in connection with the Grand Lodge of Massachusetts, unite in celebrating the anniversary of St. John the Baptist, June 24, 1848, was fraternally declined.

The receipts of the Grand Lodge for the year 1848 approximated four thousand dollars.

COMPULSORY TAXATION OF NON-AFFILIATES.

The subject of taxing Masons not members of Lodges had received attention from few Grand Lodges. That of Arkansas had adopted a series of resolutions by which a tax fee of one dollar per year was imposed upon every Mason not being a member of any Lodge, and authorizing any subordinate Lodge, within whose jurisdiction such Mason might reside, to collect such tax; and requiring all Masons residing in that jurisdiction to attach themselves to some regular Lodge, provided they reside within twenty miles of any Lodge, and imposing, as the penalty of disobedience, suspension or expulsion from all Masonic rights. The Grand Master of North Carolina excepted to any such inherent power of coercion; which would involve the requirement of a Symbolic Lodge to accept objectionable material; and so the Special Committee of Grand Lodge of New York held in June, 1848, and requested the adoption of this decision: "That it is inexpedient for this Grand Lodge to adopt any regulation to compel Masons, who are not members of any Lodge, to pay a tax for the support of the Institution, or to require such Masons to unite with Lodges, contrary to their inclination, or against the dictates of their own judgment."

At this Communication all of the Grand Officers were present.

ELECTION OF GRAND OFFICERS.

On June 7, 1848, Most Worshipful John D. Willard received 241 votes for Grand Master, Right Worshipful Isaac Phillips 123 votes, and the Grand Master was declared re-elected.

Oscar Coles was elected Deputy Grand Master by 191 votes; Brother Isaac Phillips having received 157 votes.

Richard Carrique was unanimously re-elected Senior Grand Warden.

Ezra S. Barnum was unanimously re-elected Junior Grand Warden.

Brother Robert R. Boyd was elected Grand Secretary, he

having received 222 votes; Brother James Herring 113 votes.

Brother John Horspool was elected Grand Treasurer, he having received 135 votes; Brother Daniel West 66 votes.

Brother William Boardman was unanimously re-elected Grand Pursuivant.

Brother Greenfield Pote was unanimously re-elected Grand Tyler.

There were in attendance the Representatives of forty-one subordinate Lodges and of the Grand Lodges of Saxony, New Jersey, Brazil, Hamburg, and Ireland.

It was reported to the Grand Lodge June 6, 1848, that a Masonic Convention had been held at Tuscombia, Alabama, for the purpose of projecting a seminary, to be called the

NORTH ALABAMA MASONIC FEMALE INSTITUTION,

and that it was proposed to endow it with one hundred thousand dollars, over the cost of the building and furniture.

GRAND LODGE OF VERMONT REDIVIVUS.

The Grand Lodge of New York deemed it advisable to examine into the legality of the revival of the Grand Lodge of Vermont by which it had been asked to exchange representation. A Committee reported that :

In Vermont Freemasonry had yielded to the Anti-Masonic excitement. Masonic work had ceased. Through a long series of years the sound of the Free Mason's gavel was not heard on her beautiful hills or in her pleasant valleys. The Grand Lodge of Vermont was generally believed to be extinct. The last election of Grand Officers was held in 1836, and, though it now appears that a portion of the Grand Officers who were then elected afterward met once in two years, for the sole purpose of adjournment, they transacted no business, and were not attended by the Representatives of a single "particular" Lodge.

At last the day arrived when it was thought advisable to

attempt the revival of Freemasonry in Vermont. It was manifest that the most feasible course for accomplishing this was by bringing to life, or by rousing from sleep, the inanimate body of the Grand Lodge, which had formerly been created and existed in Vermont; provided that could legally be done. The Grand Officers last elected did not, however, choose to assume the responsibility of attempting that step without first taking the opinion and advice of a Masonic Convention.

A "preliminary" Convention, therefore, met at Burlington, on January 14, 1846, and that highly respected Brother, Nathan B. Haswell, was called to the chair. Forty-three Master Masons were present—among whom were the Grand Master, the Deputy Grand Master, and other officers elected in 1836. The subject was referred by the Convention to a Committee, who presented a statement of facts bearing upon the question of the continued legal existence of the Grand Lodge of that State, and reported as the "opinion" of that Committee, "that the Grand Lodge by this course of proceeding maintained its proper Masonic organization, and that its officers are now masonically competent to open the Grand Lodge, and so amend the By-Laws thereof as to restore such Lodges as have forfeited their charters, or such as they may deem expedient to restore, and in all things properly conduct the Masonic Institution of Vermont." The report of the Committee was adopted by the Convention.

Encouraged and supported by the action of that Convention, the Grand Officers who had been elected ten years before, on the 14th day of January, 1846, opened a Grand Lodge and proceeded to the transaction of business. Therefore,

"Resolved, That this Grand Lodge recognize the present Grand Lodge of Vermont as one of the existing Grand Lodges of the American Continent; that we congratulate it upon the revival of Freemasonry in that State; that we extend to it the right hand of greeting, and shall be happy to reciprocate Masonic courtesies."

This resolution was adopted by the Grand Lodge of New York on June 9, 1848. The report had been considered and was presented by the first five officers.

THE NATIONAL WASHINGTON MONUMENT AT WASHINGTON, D. C.

An invitation dated May 16, 1848, was received from the Grand Lodge of the District of Columbia, Most Worshipful Benjamin B. French, Grand Master, requesting the Grand Lodge of New York, among the Grand Lodges of Free Masons of the United States, to attend and assist in the ceremonies of laying the corner-stone of the National Washington Monument on the 4th day of July, 1848.

The Grand Lodge determined as follows :

That such of the elected Grand Officers as may be able to attend be requested to do so, and that it be recommended to the Most Worshipful Grand Master to appoint a Committee, not exceeding seven in number, of the members of this Grand Lodge, to attend on the occasion, and with such Grand Officers represent this Grand Lodge at the laying of the corner-stone of the Washington Monument at Washington.

This course was deemed the prudent one, inasmuch as a similar invitation had been tendered to, and accepted by, the St. John's Grand Lodge of New York. A notice had been published by them cautioning the Fraternity generally as to appearing as Masons on the occasion of laying the corner-stone.

BATAVIA LODGE, NO. 88.

A bitter personal feud having arisen in Batavia Lodge, No. 88, between Brothers Blanchard Powers, Mix, Stone, and others and Foster and others, which was apparently unrecconcilable, Right Worshipful Brother Ezra S. Barnum took possession of the charter, "until malice and guile and hypocrisy and envy should cease." The Grand Secretary made a demand for all the properties to the Lodge belonging.

GRAND LODGE POWER OF RESTORATION TO MEMBERSHIP.

A question arose in the Grand Stewards' Lodge on July 13, 1848, as to the powers of restoration to membership by the Grand Lodge, under a resolution adopted at a quarterly meeting in September, 1846. At the quarterly meeting of Grand Lodge, at the Howard House, September 5, 1848, the petition of Nicholas M. Slidell (the uncle of John Slidell, U. S. Senator, of Confederate notoriety) for restoration from suspension from St. John's Lodge, No. 1, was presented and referred to the Grand Stewards' Lodge, with power; that Body on September 20 sustained the decision of St. John's Lodge, No. 1.

At the quarterly meeting, December 5, 1848, there were present R. W. Oscar Coles, Deputy Grand Master, in the chair, assisted by Right Worshipful James Herring as Deputy; R. R. Boyd, Grand Secretary; John Horspool, Treasurer; Greenfield Pote, Grand Tyler. Ten Lodges were represented by Masters and Past Masters; there were also Representatives of the Grand Lodges of Brazil, Ireland, and New Jersey. Past Deputy Grand Master, Isaac Phillips, introduced Worshipful Past Master C. F. Bauer, of Pythagoras Lodge, No. 86, who presented his credentials as Representative of the Most Worshipful Grand Lodge of Frankfort-on-the-Main. An interchange of formalities and courtesies followed.

1849.

AUTHORITY OVER SYMBOLIC LODGE RECORDS.

The Deputy Grand Master, Oscar Coles, stated to the Grand Lodge, March 6, 1849, that he had been thwarted in the discharge of his duty in the matter of making a full report as to subordinate Lodges, by not receiving all the minute books desired for examination; that St. John's Lodge, No. 1, declined to comply with the request for their books. The brief correspondence with the Secretary ended

by the Grand Lodge adopting a "resolution, that it is the prerogative of the Grand Master to send for books of Lodges, whenever he shall think proper; and, therefore, St. John's Lodge, No. 1, be directed to obey the edict of the Deputy Grand Master."

DISSENSION.

The annual session commenced at the Howard House, June 5, at which there was much disturbance among the Representatives, resulting in the withdrawal of a large number of the Brethren and the subsequent formation of the "Isaac Phillips Grand Lodge." For full account of the Grand Lodge proceedings and the Phillips Grand Lodge proceedings, relating thereto, see said special subject at the conclusion of the usual regular proceedings of 1849. Little business was transacted during the session save that pertaining to the difficulty in Grand Lodge.

The Grand Master, John D. Willard, touchingly alluded to the death of the late

SENIOR GRAND WARDEN, RICHARD CARRIQUE;

and remarked the unusual increase in numbers of the Fraternity in the State.

On June 6, 1849, the Grand Lodge met at the Howard House, 9 A. M.; adjourned to the Apollo Rooms at 10 A. M., and thence to the Coliseum at 10.30 A. M. Fifty-three Lodges that were present were subsequently augmented by seven additional Representatives.

PROXIMITY OF LODGES.

The Grand Secretary reported eleven country Lodges under Dispensation, care being taken that every new Lodge was not less than ten miles of any other. Reference was made to the former injudicious location of Lodges, which had frequently caused decay and a final surrender of the

Warrant; that in one county, Cayuga, there had been seven Lodges within a circumference of twenty miles, every one of which had ceased to exist for many years.

GRAND LODGE FUNDS.

It having been discovered that stockholders are individually liable for the debts of a bank, and inasmuch as the "Permanent Fund" of the Grand Lodge was all invested in bank stock, an examination was urged, and a change to the purchase of bonds and mortgages, or other than bank stocks recommended. The Hall and Asylum Fund had now accumulated to \$7,000. Also that the annual receipts amounted to \$5,000. All this was independent of the "Permanent Fund."

It was recommended to the Lodges of Essex County, and to the Fraternity generally, not to accept Seceders or those who had renounced the Brotherhood during the Anti-Masonic excitement. (See post, June 6, 1851.)

The subject of

GRAND LODGE CERTIFICATES,

in consequence of the action of Grand Lodges of other States, had become an interesting one, as New York seemed to be alone in making it obligatory with its members. Therefore, a special Committee reported and a resolution was adopted to repeal the 81st section of the Constitution: "That no Mason shall be admitted by any Lodge, or receive charity therefrom, unless he shall exhibit a Grand Lodge certificate, duly attested by the proper authorities, in addition to the usual evidence required on a first visit, or unless he is known to the Lodge to be a worthy Brother." This amendment received its second adoption June 8, 1850.

Grand Lodge traveling certificates, however, were authorized subsequently on June 5, 1852.

The ready funds of the Grand Lodge having been seized

pending the imbroglio of June 5th, and therefore not available for immediate use, and the invested moneys in trust having been sealed under an injunction of the court, it became necessary to obtain authority for a loan, and a resolution was adopted authorizing the first five officers of the Grand Lodge to make an immediate loan to meet current expenses. All registry fees and moneys from Grand Lodge certificates were ordered to be united in a fund to replace in the treasury monies paid for debts incurred and the ordinary expenses.

THE MASONIC COLLEGE OF KENTUCKY

made an appeal for charity to sustain and extend its usefulness. The Grand Lodge recommended the subject to the favorable action of the subordinate Lodges of the State, and authorized the Grand Secretary to receive donations in relation thereto.

The election of Grand Officers was held on June 7th, when Most Worshipful John D. Willard was unanimously re-elected, and persuaded to retain the office for another year.

William H. Milnor was unanimously elected Deputy Grand Master, Right Worshipful Brother Oscar Coles having peremptorily declined.

Ezra S. Barnum was elected Senior Grand Warden.

Nelson Randall was elected Junior Grand Warden.

Robert R. Boyd was re-elected Grand Secretary.

Gerardus Boyce was elected Grand Treasurer.

Rev. Salem Town and Rev. Alfred E. Campbell were elected Grand Chaplains.

George Skinner was elected Grand Pursuivant.

John T. Smith was elected Grand Tyler.

The oft-suggested subject of a General Grand Lodge was brought before the Grand Lodge in a lengthy report on June

7, 1849; but as the matter is more clearly treated on June 7, 1853, narrations thereon of facts and comments are deferred.

RECIPROCITY WITH GRAND ROYAL ARCH CHAPTER.

A communication in 1848 from the Grand Royal Arch Chapter, was referred to a Committee of Conference between the Grand Lodge and the Grand Chapter in reference to reciprocity of expulsions and suspensions by the Grand Lodge. This was reported as inexpedient, and the Grand Lodge adopted such report.

Considerable time and attention were devoted on June 7, 1849, to the question of

UNIFORMITY OF WORK,

and a lengthy report was made, closing with a number of proposed amendments to the general regulations by appending them to those adopted June 5, 1845. Among many prominent features mentioned in the report we refer to one incongruity that appears unquestioned. Officers of Lodges under dispensation were importunate for instruction as to the Work, and desired to obtain the same in a legal and constitutional manner if possible. The Constitution, Art. 96, forbade any Lodge to promote, encourage, or permit lectures to be given, except by its own presiding officer, without special authority from the Grand Lodge or a dispensation. While the Grand Lodge withheld from subordinate Lodges her permission to allow lectures to be given by persons qualified, and neglected to provide the means of instruction, she also forbade any Free Mason from thus giving instruction without the authority of the Grand Lodge or its presiding officer, on pain of expulsion, etc. And yet every novice was informed that "at your leisure hours you are to converse with well-informed brethren, who will be as ready to give, as you will be to receive instruction."

The result of the report and amendment was the creation of four visitation districts, and a division of territory and a

provision for their work arranged. This subject was deferred till 1850. It will be found more fully discussed under "*The Revised Work*," June 5, 1855.

PROPOSED ARBITRATION TO HARMONIZE TWO GRAND LODGES.

Within the passing year, considerable rumor had spread, to the effect that arbitration, through the gracious services of the Grand Masters of New Jersey and Connecticut, was about to end the differences existing between the St. John's Grand Lodge and the Grand Lodge of the State of New York. A speedy determination of this subject would doubtless have transpired had it not been for one, or possibly two, intervening circumstances, neither of which was creditable to Masonry in the opinion of many.

Friendly negotiations had not only been opened, but had progressed to a most favorable position, when the untoward misfortune of an additional schism broke out in the Grand Lodge of the State of New York, which resulted in the establishment of the so-termed "Phillips Grand Lodge." The creation of this third Grand Power gave occasion for one of the arbitrators, after the acceptance of a solemn trust, to intimate to the Secretary of the St. John's Grand Lodge, in reply to his letter communicating the facts to him, that the last-named Grand Lodge should "remain quiet and await the issue of time, particularly so *as new* difficulties have arisen, in which your Lodge has not been involved."

This singular course of the Grand Master of New Jersey broke off all further negotiations for harmony through that channel.

The ardor that was apparent to consummate a union almost immediately disappeared.

To the surprise of the Grand Lodge of the State of New York, St. John's Grand Lodge had withdrawn its Committee, and when the quarterly meeting took place on September 4, 1849, the "Grand Secretary read a communication from Robert Macoy, Grand Secretary of the St. John's Grand Lodge, giving copies of letters from the M. W. Grand Masters

of Connecticut and New Jersey, and the vote taken by the St. John's Grand Lodge at an extra meeting of the same, held August 2, last, at which they dismissed the Committee of five, which had been appointed to make the necessary arrangement for the proposed arbitration." On the following day, the Grand Lodge accepted and adopted the following preamble and resolutions :

THE UNION POSTPONED.

"*Whereas*, On the third day of the last annual session of this Grand Lodge in June, a resolution of the body for several years existing, known under the name of St. John's Grand Lodge, was communicated to this Grand Lodge, by which that Body offered to this Grand Lodge to submit to the decision of the three Grand Officers or Past Grand Officers of other States, the question whether that Body is a legally constituted Grand Lodge, according to ancient usage, former precedents, and general Constitutions of Masonry, and offering, if the decision should be that it is not a legally constituted Grand Lodge, then the said St. John's Grand Lodge should cease to exist, and no longer ask to be known or recognized, and should forthwith call in the Warrants and Dispensations they have issued ; which resolution so communicated was duly certified under the seal of that Body and the signature of the Secretary thereof, and was delivered by the said Secretary to the R. W. Robert R. Boyd, Grand Secretary ;

And *whereas*, Said communication was accompanied by letters from the M. W. Grand Masters of Connecticut and New Jersey, recommending to this Grand Lodge to accede to said proposal for reference ;

And *whereas*, This Grand Lodge then believed, and still believes, that the position it has all along maintained, and in which it has been sustained by the whole Masonic world, as to St. John's Grand Lodge being a clandestine Body, is so clear and unquestionable that no three men of the high character proposed could doubt or differ on the subject ;

And *whereas*, This Grand Lodge desired to put an end to the scandal of the continued existence of an irregular and clandestine Body claiming to be Masonic ;

And *whereas*, It was also willing to afford an opportunity to many respectable but misinformed men to be received into the Masonic fold, without a sacrifice of their personal pride, and on terms honorable to themselves ;

And *whereas*, This Grand Lodge, therefore, at its said annual communication, acceded to said proposal for reference, and clothed the Grand Officers with power to carry it into effect ;

And *whereas*, Circumstances have occurred since June which lead this Grand Lodge to believe that said St. John's Grand Lodge, so called, do not intend to carry out the said reference ;

And *whereas*, Said St. John's Grand Lodge, so called, has taken no steps to carry out the said reference, and declares its intention still further and indefinitely to delay, and has discharged the Committee it had appointed on the subject ;

And *whereas*, It is inconsistent with the dignity of this Grand Lodge that its offer should be considered an open offer, to be acted upon at the pleasure of said body ; therefore,

Resolved, That we are of opinion that said resolution of this Grand Lodge, adopted at its last annual session, acceding to said reference, ought to be rescinded ; but, inasmuch as it is a subject interesting the whole Fraternity of the State, which should not be acted on definitely except at the annual meeting,

Resolved, That the Grand Officers be advised to suspend all further action under the powers with which they are vested for carrying into effect said reference, until the next annual meeting of the Grand Lodge."

1850.

THE UNION FORESHADOWED.

On June 7, 1850, a resolution was unanimously adopted, appointing a Committee of five to receive any propositions

or suggestions that may be made to them by any member of this Grand Lodge, or others, with a view to the restoring of entire harmony of feeling to the whole Fraternity of this State; and that the Committee use their discretion as to laying the same before the Grand Lodge. The Committee was composed of the Brothers Rev. Salem Town, John L. Lewis, Jr., Jarvis M. Hatch, Thomas Dugan, and John S. Perry. This Committee reported on June 8, with the following propositions, which were accepted and *unanimously* adopted:

“1. Recognition of Lodges subordinate to St. John’s Grand Lodge as regular Masonic bodies.

2. That their members are lawful Masons.

3. That the Lodges be put on the registry of the Grand Lodge of the State of New York.

4. That each and every of such Lodges may at any time, with their own consent, come under the jurisdiction of the Grand Lodge of the State of New York.

5. That if St. John’s Grand Lodge shall, on or before the next June Communication, by a vote of their body, decide to give up their organization as a Grand Lodge and proffer themselves to the Grand Lodge of the State of New York, their Grand Officers and Past Grand Officers shall be received and admitted as Past Grand Officers of the Grand Lodge of the State of New York.

We, the undersigned, pledge ourselves to carry the above propositions into effect, if adopted by the Grand Lodge of the State of New York.

HENRY C. ATWOOD, G. M.

DANIEL SICKELS, J. G. M.

ROBERT MACOY, G. Secy.

DAVID COCHRANE, G. L.

Resolved, That the Grand Lodge of the State of New York do agree to the foregoing propositions.

SALEM TOWN.

JOHN L. LEWIS, JR.

JARVIS M. HATCH.

THOMAS DUGAN.

J. S. PERRY.”

A special meeting was held by order of the Grand Master, William H. Milnor, at the City Hotel, No. 429 Broadway, on October 18, 1850, for the purpose of taking into consideration certain

PROPOSITIONS OF UNION PRESENTED TO THE GRAND LODGE OF
NEW YORK BY ST. JOHN'S GRAND LODGE, AS THE BASIS OF
A UNION OF THE TWO GRAND BODIES.

"To the Most Worshipful Grand Lodge of the State of New York :

The Committee appointed by St. John's Grand Lodge of the State of New York, for the purpose of consummating a fraternal union with the Grand Lodge of the State of New York, do hereby respectfully submit the following propositions, as a substitute (in consequence of a misunderstanding and misconstruction as to the true intent and meaning of the original five propositions) for the five propositions unanimously adopted by the two Grand bodies in June last, to wit :

1st. That St. John's Grand Lodge shall, on or before the 27th day of December, 1850, pass a resolution to disband its organization as a Grand Lodge, on said 27th day of December, 1850.

2d. That each and every Lodge under the jurisdiction of St. John's Grand Lodge shall, on or before the 23d of December, 1850, with their consent, surrender their Warrants to St. John's Grand Lodge, and take out Warrants from the Grand Lodge of the State of New York.

3d. That the Grand Lodge of the State of New York shall, immediately on the adoption of these propositions, acknowledge the Lodges now subordinate to St. John's Grand Lodge as regular Masonic bodies, and their members as lawful Masons entitled to the protection of the Grand Lodge of the State of New York throughout its correspondence; provided that St. John's Grand Lodge and its subordinates also adopt said propositions.

4th. On the consummation of the union of the two bodies,

all the present and past officers of the now St. John's Grand Lodge shall be enrolled as Past Grand Officers of the Grand Lodge of the State of New York, and be entitled to all the honors and privileges thereto belonging.

5th. That the Grand Lodge of the State of New York shall, immediately after the confirmation of the above propositions, transmit the same throughout their own jurisdiction, and also to every Grand Lodge in their correspondence.

6th. That whenever any of the subordinate Lodges now under the jurisdiction of St. John's Grand Lodge, shall have passed a resolution or resolutions in accordance with the tenor of these propositions, said Lodge or Lodges shall forthwith transmit a copy thereof, duly authenticated by the officers of the Lodge, and the seal of said Lodge affixed thereto, to the Grand Secretary of the Grand Lodge of the State of New York.

Signed, DAVID COCHRANE,
 HENRY C. ATWOOD,
 ROBERT MACOY,
 JOHN W. SIMONS,
 DANIEL SICKELS,

Committee in behalf of St. John's Grand Lodge.

NEW YORK, Oct. 18, 1850."

Whereupon the Right Worshipful Oscar Coles offered the following preamble and resolutions which were adopted :

"*Whereas*, A communication, containing six propositions, signed by David Cochrane, Henry C. Atwood, Robert Macoy, John W. Simons, and Daniel Sickels, Committee on the part of St. John's Grand Lodge, is now before this Grand Lodge; and *whereas*, the body which said Committee represents have submitted the said six propositions, with a preamble, setting forth that for the purpose of consummating a fraternal union with the Grand Lodge of the State of New York, they do submit these propositions; and *whereas*, this Grand Lodge is desirous of consummating the several propositions adopted by it in June last, and assented to by St. John's Grand Lodge,

which several propositions were intended to restore entire harmony of feeling between the two bodies ; therefore,

Resolved, That, provided St. John's Grand Lodge shall on or before the 27th day of December, 1850, adopt a resolution to disband its organization as a Grand Lodge, on said 27th day of December, 1850, in accordance with the fifth proposition passed in June last, and shall furnish an authenticated copy of said resolution under its seal, signed by its Grand Officers, to the Right Worshipful James W. Powell, Grand Secretary of this Grand Lodge ; and provided a certified copy of the passage of similar resolutions by each and all the subordinate Lodges under the jurisdiction of said St. John's Grand Lodge, shall be furnished the Right Worshipful James W. Powell, Grand Secretary, the Most Worshipful William H. Milnor, be requested, on the receipt of the above-mentioned certified copies by the Right Worshipful Grand Secretary, to revoke the edict issued by him, September 13th, A. L. 5850, and that the Lodges now subordinate to St. John's Grand Lodge shall be considered as regular Masonic bodies, and their members as lawful Masons, entitled to the protection of the Grand Lodge of the State of New York.

Resolved, That this Grand Lodge, being desirous of consummating the five propositions agreed to in June, 1850, and of restoring harmony and good feeling between the two bodies, will use every constitutional means to carry each and every of said propositions into effect."

Furthermore, on December 3, 1850, following, the Grand Lodge adopted unanimously these three resolutions :

"*Resolved*, That the resolution passed by the Grand Stewards' Lodge, and by the Grand Lodge of this State in 1837, expelling Worshipful Brother H. C. Atwood and other members of the Fraternity, for appearing in procession on St. John's Day, or for transactions connected therewith, be rescinded from the records of the Grand Lodge ; and the brethren so expelled be and are hereby restored to all the rights and privileges of Masonry.

Resolved, That all Brethren, who have not been expelled

by this Grand Lodge, but who have been suspended with their Lodges, named on page 152 of the printed Proceedings for 1850, who shall decline membership and affiliation with those suspended Lodges, may upon application to any warranted Lodge, before the next Quarterly Communication, be eligible to be balloted for—and if accepted, be received as Masons in good standing, provided they labor under no other Masonic disqualification; and it is expressly understood that this resolution is not applicable to those members who have been expelled by name by this Grand Lodge.

Resolved, That the Grand Lodge do commemorate the union of the members of St. John's Grand Lodge with the Grand Lodge of this State, by a public procession and festival, on St. John's Day, the 27th inst."

Accordingly, in 1850, on Friday, December 27, at 9 o'clock in the morning, a special communication of

THE GRAND LODGE OF THE STATE OF NEW YORK

was holden at the Lodge Room, City Hotel (formerly Howard House), No. 429 Broadway, to consummate the union of the Brethren theretofore under the jurisdiction of St. John's Grand Lodge with the Grand Lodge of the State of New York.

There were present Most Worshipful William H. Milnor, Grand Master; Oscar Coles, as Deputy; W. T. Dugan and B. S. Adams, as Senior and Junior Grand Wardens; James W. Powell, M.D., Grand Secretary; Gerardus Boyce, Grand Treasurer; Rev. Salem Town and A. E. Campbell, the two Chaplains; Simeon Abrahams, Grand Marshal; E. Jenks, as Grand Standard Bearer; G. Gibbons, as Grand Sword Bearer; Finlay M. King, S. A. Coffin, J. Daggett, and W. R. Blake as Grand Stewards; J. L. Lewis, Jr., and Joseph D. Evans, Senior and Junior Grand Deacons; George Skinner, Grand Pursuivant, and Sewall Fisk, the Grand Tyler. The Grand Master and Past Grand Master, A. C. Babcock, of Connecticut; the Grand Master, Edward Stewart, and

Past Grand Masters, D. B. Bruen, J. S. Darcy, and S. B. Munn, of New Jersey, and the Representatives of forty-four Lodges.

The Grand Master announced the purpose of assembling, when the Grand Marshal formed the procession, which moved up Broadway to

TRIPLER HALL,

opposite Bond Street, in six divisions, bearing the appropriate Masonic emblems. The ample galleries were filled with an invited audience of ladies and gentlemen. A prayer was offered and an appropriate hymn sung.

While this was transpiring

ST. JOHN'S GRAND LODGE

assembled at their rooms, No. 274 Grand Street, and proceeded, escorted by Companions of the Royal Arch and the Sir Knights of Palestine Commandery, No. 18, to Tripler Hall, under the direction of their Grand Marshal, William H. Underhill, and Special Aids, Charles W. Willets and Joseph C. Pinckney. Their arrival was announced by a flourish of trumpets.

Most Worshipful Henry C. Atwood was the Grand Master.

Having entered the Hall, the St. John's Grand Lodge, numbering twenty-four Lodges, were received with *Public Grand Honors*. The scene at this moment was magnificent and intensely exciting; somewhat enhanced by four bands of music playing in unison. The white and blue of the symbolic regalia, the bright scarlet of the Royal Arch, and the black and white of the Order of the Temple formed a unique blending, set off by the rich party colors of the military bands.

Fitting addresses were then delivered by the respective Grand Masters. When the banner of St. John's Grand Lodge was received the Grand Master, Henry C. Atwood,

proclaimed: "Under the sound of the same gavel that first called the Lodge to order, I now declare St. John's Grand Lodge dissolved."

Grand Master William H. Milnor, in an eloquent address, received and welcomed the St. John Lodges, and the united organization re-formed in procession, marched down Broadway to the City Hall Park, around and up Park Row, Chatham Street, and the Bowery to Union Square, and then down Broadway to Tripler Hall, where an ornate and elegant dinner had been prepared, of which over one thousand of the Brethren were participants.

The services were closed with the singing of "*Auld Lang Syne*," and the union was presumed to be perpetual.

On June 5, 1851, a resolution was adopted,

"That all *Junior Past Masters* who have been officially returned as such, by the late St. John's Grand Lodge, are entitled to a vote in this Grand Lodge."

Brother H. C. Atwood on the following day presented a preamble and resolution, "that as this Grand Lodge did on December 27, 1850, form a union, and take within her fold the body of worthy Masons known as the St. John's Grand Lodge; and whereas, Brothers, the Most Worshipful Past Grand Masters Darcy and Munn were the persons who installed the Officers of said Body," that all censure be withdrawn from them, and that they, Brothers Darcy and Munn, be considered free from all blame or censure as to the past; which was approved and adopted.

1837.

STATEMENT OF THE ORIGIN AND HISTORY OF ST. JOHN'S GRAND LODGE.

By Most Worshipful Grand Master, Henry C. Atwood.

The Grand Secretary of the Grand Lodge, James W. Powell, M.D., published in 1851 an account of the transac-

tions or eventful scenes which led to the formation of St. John's Grand Lodge, as *furnished by Most Worshipful Brother, H. C. Atwood*; consequently, in quoting from it, the historian cannot be far astray in the presentation of that side of the controversy. It is as follows: "In the year 1837, York Lodge, No. 367, passed a resolution to celebrate the anniversary of St. John the Baptist's Day, by an oration, dinner, procession, etc., and appointed a Committee of five brethren to wait upon other Lodges, and request their co-operation. The result was, that Benevolent, Silentia, and Hibernia Lodges, each designated a Committee to unite in carrying into effect the above resolution.

At a joint meeting of these several Committees they deputed a sub-Committee of five to call upon the Deputy G. Master, James Van Benschoten, and the Grand Secretary, James Herring, and submit the following question to them: 'Is there any article in the Constitution which prohibits a procession on St. John's Day, without a dispensation from the Grand Master or his Deputy?'

At the Grand Secretary's office they received the following reply: 'You have got the Constitution, read it for yourselves.' To which W. Brother John Bennett replied: 'We are aware of that, have searched and cannot find any article which denies a Lodge such right; but we came here for your official opinion, and expect a respectful, or at least, an official answer.'

Brothers Herring and Van Benschoten both then decided that there was nothing in the Constitution which prohibited any regular Lodge from celebrating that day in the usual manner, without a permission from the Grand Lodge.

The Committee of Inquiry reported accordingly to the Joint Committee then in session, who thereupon selected a Committee of Arrangement, who performed their duties by engaging a church, orator, music, dinner, etc.

Due notice of the contemplated celebration was forthwith published in all the principal newspapers of the city.

Meantime, ten days elapsed without any objection being interposed, or even suggested by any party whatever. On

the night of the 23d of June, at 11.30 o'clock, I received a notice, dated on that day, prohibiting the celebration, signed by the R. W. James Van Benschoten, and attested by James Herring, Grand Secretary. It was then too late for me to stay the proceedings, had I deemed it my duty so to do.

The following morning, at 9.30 o'clock, Brothers Van Benschoten and Herring appeared in person at Union Hall, and sent for me, requiring my attendance in the Lodge room. This summons I promptly obeyed. After exchanging the usual civilities, Brother Van Benschoten inquired what was the meaning of this assembly, after the edict of the previous day.

I replied that I knew of no constitutional rule or regulation of the Order which authorized him to issue such an edict, and further, if it ever did exist, he had waived it by informing the Committee that any Lodge had a right to celebrate this anniversary, in the usual manner, without a permission from the Grand Lodge. I furthermore remarked, that at all events, it was evident that the prohibition was ill-timed, as all the arrangements had been effected, the expenses incurred, and that the church was nearly filled with ladies and gentlemen awaiting our approach.

His reply was, 'I know my duty and my prerogatives; I shall perform the former, and exercise the latter.'

My answer was, that no such prerogative existed, and that I knew my rights, and knowing them I dare maintain them.

The room was densely crowded with brethren, to whom I submitted the question, and the unanimous voice was, 'Onward! Form! Form!'

The procession, consisting of over three hundred brethren, was formed under the direction of the Marshal of the day, and the ceremonies were performed in an orderly and Masonic-like manner, and subsequently each brother returned to his home in peace and harmony, believing that he had not transcended his duty as a man or a Mason.

On the 12th of July following, a special meeting of the Grand Lodge was held, at which the R. W. James Van

Benschoten preferred charges against the W. P. M., Brother Piatt and myself, for appearing in the procession and encouraging the same.

A motion was then made to refer the subject to the Grand Stewards' Lodge, and that the Grand Officers be directed to prefer charges, accompanied with specifications, against Brother Piatt and myself.

To this resolution I objected, upon two grounds: Firstly, that any action of the Grand Lodge, affecting the general interest of the craft, except at the annual communication, was contrary to the Constitution. Secondly, that the Grand Stewards' Lodge was an improper tribunal to try this question, as it was composed of the first six Grand Officers and twelve Masters of Lodges, and as the former were instructed by a resolution of the Grand Lodge to prefer the charges, they would consequently be both judges and accusers.

Notwithstanding these objections, Brother Herring urged the question.

Thereupon the Deputy Grand Master, Brother Van Benschoten, put it to the vote, and it was lost. Brother Willis then called for another vote, which the tellers should count. Two tellers were appointed for the occasion, instead of permitting the Wardens to perform their duty, agreeably to the Constitution.

At this stage of the proceedings, I moved for a call of Lodges, and stated that there were Lodges then represented which were not entitled to vote, as they had not paid up their dues, and named St. John's Lodge, No. 1, and offered in proof a letter which had that day been written by Brother Herring to the Worshipful Charles F. Lineback, Master of said Lodge, informing him that unless their dues were that day paid, they could not vote in the Grand Lodge. My appeal was wholly disregarded, and the vote taken by show of hands, and reported by the new-fangled tellers as lost.

Brother Herring then said there must be some mistake, and called for another vote. Brothers Marsh, Piatt, Thomas Dugan, T. S. Brady, and myself solemnly protested against

such irregular and unheard-of proceedings. I also requested the Deputy Grand Master, as he had preferred the charges, to resign the chair while the same were pending.

All appeals, however, were in vain, as the destruction of their victims was predetermined.

A third vote was taken ; the Deputy Grand Master and the tellers held some private conversation, and then he (the Deputy Grand Master) declared it to be carried in the affirmative. I challenged the vote and asked for protection. Brothers T. S. Brady, Thomas Dugan, W. B. Bruen, Henry Marsh, John F. Davis, Charles F. Lineback, Jacob Moore, and John Bennett, each rose and similarly challenged the vote, and all agreed that the vote stood, 39 affirmative, and 45 negative.

The lamented Brother Marsh again arose, and exclaimed : ‘ Brothers, for God’s sake pause before you take this step ; you are about to open a breach which will take a long time to heal, and bring disgrace upon the Order.’ But a deaf ear was lent to all remonstrances, and the resolution was declared to be adopted.

The following week Brother Piatt and myself were notified to appear before the Grand Stewards’ Lodge, to show cause why we should not be expelled from all the rights and privileges of Masonry. Knowing, as we did, that these charges had never been referred by a vote of the Grand Lodge to this body, we declined appearing. But at the Quarterly Communication of the Grand Lodge, in September following, we presented ourselves at the door of the Grand Lodge, ready to meet that body, and appeal from and protest against the proceedings of the Grand Stewards’ Lodge. We were informed by Brother Herring that we could not be admitted—that we were expelled Masons. We remarked that we could not be expelled until the proceedings of the Grand Stewards’ Lodge were approved. His reply was, ‘ You cannot be admitted at any rate.’

Brother Piatt and myself then sent in a note, requesting an adjournment of the Grand Lodge, to give us time to prepare an appeal and protest. This was granted. The follow-

ing week we presented, through the Worshipful Master of St. John's Lodge, No. 1, Charles Lineback, an appeal, couched in respectful language, the reading of which Brother Herring objected to, but the Most Worshipful Morgan Lewis, Grand Master, decided it must be heard.

Finding that the Grand Master was determined that justice should be rendered, Mordecai Myers moved an adjournment until 9 o'clock next morning, which was carried. But as soon as the M. W. Grand Master left the room, Mordecai Myers, who had been acting as Deputy Grand Master, called the Grand Lodge to order, and passed a resolution not to read or receive the appeal.

On receiving this information a meeting was called at Castle Garden, to take the subject into consideration. Committees were appointed to intercede and even remonstrate with Herring and Van Benschoten, but all their efforts were unavailing.

Being now thoroughly convinced that, under the imperious sway and usurped authority of certain rulers of the Grand Lodge, justice had for a season fled from her precincts, the sanctum sanctorum been profaned, the sacred altar of Masonry desecrated, and the once social and fraternal Circle ruthlessly invaded by the unappeasable and malicious hand of persecution ; we, in the defense of the sovereign rights of Lodges, and our own individual rights as Masons, organized St. John's Grand Lodge, and as such continued to practice the ancient rites and ceremonies until the late happy union was accomplished with the M. W. Grand Lodge of the State of New York. The three Lodges pronounced by Messrs. Herring and Van Benschoten to have been expelled have multiplied nine times, even to the number of twenty-seven. The three hundred brethren pronounced by the same immaculate authorities to have been ostracized, have increased to the goodly number of four thousand (?) good men and true — who, viewed as citizens or Masons, are equal in intelligence, moral worth, and respectability to a like number of men or Masons, in whatever part of the world they may exist."

APPEAL AND DEFENSE IN BEHALF OF THE EXPELLED.

The following is a copy of the appeal and defense, as offered and urged by Brother Charles F. Lineback, of St. John's Lodge, No. 1, in behalf of the Brethren expelled by the Grand Stewards' Lodge, the hearing of which was refused by the Grand Lodge at the Communication, September 6, 1837.

"Most Worshipful Grand Master and the Right Worshipful Grand Lodge :

In appearing before you as the advocate of the accused, I acknowledge myself inadequate to discharge the impressive duties assigned me, more especially as the charges on which it is alleged they are arraigned involve questions of great magnitude and of high import to the whole Masonic family. Having, however, voluntarily accepted the trust, I hope I shall be able to acquit myself, *at least in part*, to the satisfaction of those who have confided in me, and those brethren present who feel an interest in this unprecedented and exciting question.

I feel strengthened in the attempt from the consciousness that I have espoused the cause of the *injured and oppressed* ; and, brethren, if I can show to you that the proceedings had at the emergent meeting of this Grand Lodge, on the evening of the 12th of July last, where this unfortunate subject was first agitated, and that the subsequent proceedings and acts of the Grand Stewards' Lodge relative thereto have been, from the commencement to the present, most *arbitrary, unjustifiable, unconstitutional, illegal, unjust*, and of course *unmasonic* ; if I can unveil to your view *uncharitable design*, actuated by sinister and selfish motives ; if, brethren, I can establish *all this*, you will, I feel assured, with one accord and with one voice, unite with me in rendering that justice, and awarding that sacred, mystic '*love and affection*' which is due to every brother, and which it is our high privilege to grant.

Having thus premised, I ask and claim in addition a calm

and patient hearing, a candid and impartial investigation, and I doubt not the result.

The defense must necessarily be of some length.

By the 3d Article of the Particular Rules of the Grand Lodge of the State of New York it is provided that an appeal may be made from the determinations of the Grand Stewards' Lodge to the next Quarterly Communication of the Grand Lodge. By virtue of which authority, and in conformity thereto, I now offer to this body, and present in behalf of the accused, collectively, their solemn appeal and protest.

1st. From and against the Manifesto or Prohibition of the Right Worshipful Deputy Grand Master, dated 23d of June last.

2d. From and against the proceedings had at the emergent meeting of this Grand Lodge, on the evening of the 12th of July last.

3d. From and against the proceedings and acts of the Grand Stewards' Lodge at its subsequent meetings, and especially against the adoption of their report, which has just been read.

For the several reasons which will be assigned and set forth in their defense.

First, then, they appeal from, and protest against, the prohibition of the Right Worshipful D. G. Master, under date of the 23d of June last, forbidding a public procession of the Masonic Fraternity on the 24th of June, the anniversary of the birth of our patron St. John the Baptist, as an unjust and unmasonic assumption of power, not vested in him by the Constitution nor any other authority, and an unwarrantable interference with the rights and privileges of all legally constituted Lodges, as well as the Craft generally.

In the charge preferred against York Lodge, No. 367, as a body, its members stand charged 'For creating a disturbance and confusion among the Fraternity, subversive of the principles of the order, and injurious to its prosperity and character, by a violation of duty to the Grand Lodge, with five separate specifications deduced therefrom.'

This charge and specifications I will proceed to answer collectively ; but as there are some charges of the same tenor more particularly expressed in the specifications preferred against the Worshipful Brother Henry C. Atwood, Master of York Lodge ; the Worshipful Brother William F. Piatt ; the Worshipful Brother Orlando Warren, Master of Silentia Lodge ; the Worshipful Brother John Bennett, Master of Benevolent Lodge, and others, I deem it essential here to make the following statement of facts, in order that the subject may be explicitly understood.

In the month of June last, at regular meetings of York and Silentia Lodges, resolutions were passed, that they would celebrate the ensuing anniversary of St. John the Baptist, and accordingly, committees were appointed by each Lodge to make the necessary arrangements, and subsequently members of several other Lodges united with them. The said committees, or one of them, appointed a sub-committee to call on the Rt. W. Grand Secretary to ascertain from him if there were any constitutional objections thereto of which they had not been apprised ; that the Grand Secretary informed them that he knew of none, that they had the Constitution, could read for themselves, and might govern themselves accordingly ; and further, that some of the Grand Officers stated, that had a respectful (meaning a formal) invitation been given them, they, the Grand Officers, would also have attended (both the D. G. Master and G. Secretary). That the prohibition to York Lodge bears date the 23d of June, and was served on the 24th, that the prohibition to Benevolent Lodge was dated on the 24th, and that the D. Grand Master and Grand Secretary appeared late on the 24th to exercise the unwarranted and assumed authority of personally preventing such procession ; all, it will be seen, a few hours only prior to the time appointed for holding the same, although it had been publicly advertised in the public newspapers for several days and made generally known in various ways. That the answer given to the D. Grand Master by the W. Bro. Henry C. Atwood, was to the effect that inasmuch as there was no *constitutional regulation* prohibiting

such procession, nor any power authorizing the D. Grand Master so to do, he felt it his duty to proceed, the arrangements having all been completed, the consequent expenses incurred, the Craft assembled, and that it was then too late to adopt a different course.

I aver that there is nothing contained in the present Constitution of this Grand Lodge, in the old Constitutions for the rules and government of the Grand Lodge, nor in the ancient regulations and land-marks, that authorizes the D. Grand Master to prohibit a public procession on St. John's Day. Time almost immemorial has sanctioned the custom of celebrating the natal day of our patron St. John the Baptist, which has ever been justly considered a day of festivity and joy among all good Masons, and indeed the old Constitutions and rules and regulations strictly enjoin that it should be celebrated as such.

All that is contained in the Book of Constitutions of this Grand Lodge, relative to granting dispensations for processions, will be found in Articles 13, 17, 22.

It will be seen that these three articles relate solely to dispensations for 'funeral processions,' that there is not one word contained therein relating to public processions on any *other occasion*, and as there is no other mention made in the Book of Constitutions requiring a dispensation for processions, and nothing that can in the least be construed as authority to prohibit a public procession on St. John's Day, it is evident that the compilers thereof could not thus infringe on the ancient customs and land-marks of the Order, and it clearly proves that such a rule would and must be considered an innovation of them.

Much stress, however, is given and importance attached, in the prohibition of the D. Grand Master, to a resolution adopted at a *Quarterly* Communication of this Grand Lodge, in March, 1827; and he states in his Manifesto, that the Grand Lodge then decided 'that Masonic processions ought to be prohibited.' Whatever may have been the *Preamble* to this resolution (if any), for I am ignorant of its contents, that of itself cannot be binding, as the assumption is not

sustained by the resolution, which, as quoted by him, is in the following words: 'Resolved, that it be *respectfully recommended* to the M. W. Grand Master not to grant dispensations for processions, only upon very extraordinary occasions, such as may render such processions necessary.'

This, it will be at once perceived, is not an *obligatory* resolution, but is simply a *respectful recommendation* to the M. W. Grand Master, not to grant dispensations for processions, etc.; it was left altogether to his option, he might regard it or not, had full liberty to exercise his own judgment, and by its very tenor could grant or reject as he pleased. Had it been intended that this resolution should be binding and absolute, that no dispensations should be granted, even for funeral processions (for I deny there is any constitutional authority *requiring* a dispensation for a procession on the 24th of June), had it been intended that *all* processions should be prohibited for the future, would it not have been so defined and expressed in positive language to that effect, and which would at once stamp it as a *permanent and obligatory* regulation?

But here, also, it could not be so ordered without a violation of the ancient customs and land-marks of the Order.

Again, this resolution was passed at a *Quarterly Communication* of this Grand Lodge, March, 1827. By the new Book of Constitutions it appears that, on the union of the then two Grand Lodges of this State in *June*, 1827, a Committee was appointed to *revise* the Constitution, whose report and recommendation were finally adopted in 1832, as the Constitution of this Grand Lodge. (See Proceedings, March, 1832.) In which new Constitution (Article 5) it is expressly declared and enacted, 'that no regulation affecting the general interest of the Craft shall be *changed or adopted*, except at a meeting *in June*.' Consequently this resolution having been adopted at a *Quarterly Communication*, *March*, 1827, and also *prior* to the revision of the Constitution *in June*, 1827, and of its final adoption in 1832, and no notice thereof or reference thereto having been made in such revision, or any other enactment made relating to public processions, it

follows most conclusively that on the adoption of the new Constitution this resolution became *null, void, and extinct*.

Yet this *solitary, nugatory, and obsolete* resolution, adopted during the Morgan excitement in 1827, has been twisted and tortured into a 'Solemn Edict' of this Grand Lodge; on this alone has the D. Grand Master issued his prohibition; on this alone have the foregoing charges and specifications been preferred; on this alone have the accused been arraigned before the Grand Stewards' Lodge; on this alone have the Grand Stewards declared the charter of a legally constituted Lodge 'forfeited, void, and of no further effect, and all its officers and members expelled.'

Again, in the introductory remarks to the Particular Rules of this Grand Lodge, the following *principles* are declared and held to be paramount to all others.—See Book of Constitutions.

'Every Grand Lodge has an inherent power and authority to make local ordinances and new regulations, as well as to amend and explain the old ones, for their own particular benefit, and the good of Masonry in general; *provided always, that the ancient land-marks be carefully preserved, and that such regulations be first duly proposed in writing for the consideration of the members, and be at last duly enacted with the consent of the majority.* This has never been disputed; for the members of every Grand Lodge are the true representatives of all the Fraternity in communication, and are an absolute and independent body, with legislative authority, *provided (as aforesaid), that the Grand Masonic Constitution be never violated, nor any of the old land-marks removed.*'

'Provided always that the *Grand Masonic Constitution be never violated, nor any of the old land-marks removed.*' And in the same Book of Constitutions which is adopted as our guide, the following remarkable quotation from Solomon occurs:

'MY SON, FORGET NOT MY LAW, BUT LET THINE HEART KEEP MY COMMANDMENTS; AND REMOVE NOT THE ANCIENT LAND-MARKS WHICH THY FATHERS HAVE SET.'

In order to more fully prove that the 'Grand Masonic Constitution' must ever be preserved inviolate, and that no innovation of the ancient land-marks can ever be permitted, and consequently that no regulation *subversive of these* can operate as binding on the Craft, more especially such as may deprive them of any right or privilege guaranteed, or custom heretofore enjoyed, I refer to the best authority now extant, '*Preston's Illustrations of Masonry*,' pages 165 to 170, wherein he treats of the 'Masonic Regulations' at the remote period of 1718 to 1721; but which, on account of their great length, I cannot here introduce; I quote, however, a few paragraphs that have a more direct bearing on the points in question.

'Every annual Grand Lodge has an *inherent* power and authority to make *new* regulations, or to alter *these* for the *real benefit* of this *ancient* Fraternity: *provided always*, THAT THE OLD LAND-MARKS BE CAREFULLY PRESERVED: and that such alterations and new regulations be proposed and agreed to, at the third quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of *all* the brethren before dinner, in writing, *even of the youngest apprentice*; the approbation and consent of the *majority* of *all* the brethren present being absolutely necessary to make the same binding and obligatory.'—*Preston*, p. 168.

'This remarkable clause, and thirty-eight regulations preceding it, all of which are printed in the first edition of the Book of Constitutions, were approved and confirmed by one hundred and fifty brethren, at an annual assembly and feast held at Stationers' Hall, on St. John the Baptist's Day, 1721.'—*Ib.* p. 169.

'By the above prudent precaution of our ancient brethren, the original Constitutions were established as the basis of all future Masonic jurisdiction; and the ancient land-marks, as they are emphatically styled, or the boundaries set up as checks to innovation, were carefully secured against the attacks of future invaders. No regulations of the Society which might hereafter take place could therefore operate

with respect to those Lodges, if such regulations were contrary to, or subversive of, the original constitutions, by which only they were governed ; and while their proceedings were conformable to those constitutions, no power known in Masonry could legally deprive them of any right or privilege which they had ever enjoyed.'—*Ib.*

'The necessity of fixing the original constitutions as the standard by which the future laws in the Society are to be regulated, was so clearly understood and defined by the whole Fraternity at this time, that it was established as an unerring rule, at every installation, public and private, for many years afterwards, to make the Grand Master, and Masters and Wardens of every Lodge, engage to support the original constitutions ; to the observance of which, also, every Mason was bound at his initiation. Whoever acknowledges the universality of Masonry to be its highest glory, must admit the propriety of this conduct ; for were no standard fixed for the government of the Society, Masonry might be exposed to perpetual variations, which would effectually destroy all the good effects that have hitherto resulted from its universality and extended progress.'—*Ib.* p. 170.

I also quote the same authority, page 275, which relates to 'Rules respecting Public Processions,' wherein, after quoting a 'Law of the Grand Lodge,' he proceeds to state its original design, its temporary agency, and establishes beyond a doubt 'that every Regular Lodge is authorized by the Constitution to act on such occasions,' and that 'no dispensation can supersede the power vested in any installed Master of a Lodge to govern and direct the same ;' and further, that a dispensation for a procession 'is only an act of the Grand Master as an individual, and not an act of the Society at large.'

By an express law of the Grand Lodge, it is enacted, 'That no regular Mason do attend any funeral, or other *public* procession, clothed with the badges and ensigns of the Order, unless a dispensation for that purpose has been obtained from the Grand Master, or his Deputy ; under the penalty of forfeiting all the rights and privileges of the

Society ; and of being deprived of the benefit of the general fund of charity, should he be reduced to want.'

The above law was planned to put a stop to mixed and irregular conventions of Masons, and to prevent them from exposing to derision the insignia of the Order, by parading through the streets on unimportant occasions ; it was not intended, however, to restrict the privileges of any regular Lodge, or encroach on the legal prerogative of any installed Master. By the universal practice of Masons, every regular Lodge is authorized by the Constitution to act on such occasions, if the Society at large be not dishonored ; and every installed Master is sufficiently empowered by the Constitution, without any other authority, to convene and govern his own Lodge on any emergency, as at the funeral of its members, or on any occasion in which the honor of the Society is concerned, being amenable to the Grand Lodge for misconduct ; but when brethren from other Lodges are convened, who are not subject to his control, in that case a particular dispensation is required from the Grand Master or his Deputy, who are the only general Directors of Masons. The Master of a Lodge will never issue a summons for the public appearance of his Lodge on a trifling occasion, or without approbation, when he knows that he is amenable to the General Assembly for his conduct, and, by the charges of his office, must submit to their award ; should he, however, be so imprudent as to act on this occasion improperly, the brethren of the Lodge are warranted by the laws to refuse obedience to his summons, but they are also amenable to the Grand Lodge for contumacy.

'A dispensation is only necessary in cases where Masons from different Lodges are indiscriminately convened, as it vests a power in certain individuals, for the time being, to superintend the behavior of such brethren, that no irregularity may ensue ; but when a regular Lodge is assembled under the auspices of its Master, that Master is sufficiently empowered to preside over his own Lodge by the Constitution, an authority which no dispensation can supersede—the former being an act of the Society at large, the latter

only an act of the Grand Master as an individual.'—*Preston*, pp. 275-6.

In behalf of the accused, then, I contend that the procession on last St. John's Day was legally conducted, under the auspices of a regularly installed Master, W. Brother Henry C. Atwood, Master of York Lodge, No. 367, which, with members of other Lodges, were regularly assembled, and that the whole were governed and under the direction of said Master of York Lodge, aided by the W. M. of Benevolent Lodge and the W. M. of Silentia Lodge; and it will not be denied that the whole proceedings had were conducted with order and propriety, agreeably to the ancient customs, and that they acted in strict conformity to the rights and powers vested in them by the authorities here cited.

Thus, then, have I clearly established my first position, and thus have I proved conclusively, by the authorities cited, that the prohibition of the D. G. Master forbidding a procession on St. John's Day last was an unconstitutional and unwarranted assumption of power, an interference with the rights and privileges of the Craft, a direct violation and infringement of the ancient land-marks of the Order, which have guaranteed to Masons *in all time* the right *thus* to celebrate, and which right our own Constitution declares there is no power to destroy or make innovations on.

I will now briefly revert to a few of the charges and specifications preferred, and then proceed to the second general ground of appeal and defense.

In the specifications against the W. Brothers Atwood and Piatt, they are accused of 'violating all precedent and custom heretofore practiced in this city, thereby making an innovation on the local rules of the Fraternity, of opposing the repeated decisions of the Grand Lodge, the Resolution of March, 1827, and the prohibition of the D. G. Master.' These premises are all denied, the fallacy of which has already been fully shown, and which it is not necessary to recapitulate.

In the second charge against the W. Brother, Henry C. Atwood, he is accused, 'For exciting, by inflammatory

speeches and ungentlemanly and undignified conduct and false representations, a spirit of revolt against the Grand Lodge amongst a portion of the Fraternity in this city.' This charge is altogether imaginary; and I aver that no such construction can be given to the language and conduct of the accused on the 24th of June last; and if any exciting language was used, as set forth in the specifications, it necessarily grew out of the disposition evinced to defeat the arrangements and prevent the procession; and it cannot be shown that any evil design was contemplated or measure proposed by the accused, tending to injure the Craft. The accused, furthermore, positively denies the '*reading and comments*' stated in the first specification of this charge.

The third charge and specifications against the W. Brother Atwood, I am sorry to say, are wholly of a *political and personal nature*. I am unacquainted with the facts connected with them, but they appear to have been preferred from a design to criminate and from a desire to convict; else, if true (they being of a personal nature and purport), separate charges should have been preferred at a separate trial, and not blended with those of a general character.

The charge, also, and specifications deduced against W. Bro. Wm. F. Piatt, 'for a conspiracy to destroy the peace and harmony of the Grand Lodge by exciting schism, revolt, and disobedience among the Fraternity,' all bear the impress of mere conjecture, the surmise of which is unfounded and unjust, the general purport of which is worthless, and to sustain which no *impartial testimony* can be produced.

Of the same character are many of the charges and specifications against W. Brother Orlando Warren, Master of Silentia Lodge, W. Brother John Bennett, Master of Benevolent Lodge, and many others, a detailed examination of which, time will not now permit. They all, however, are marked for their unfounded and unjust deductions, and their inventive design to convict. Let them pass for what they are worth; *here, at least*, it is to be hoped, sophistry and expedients will not avail.

Second. The accused appeal from and protest against the

proceedings had at *an emergent meeting* of this Grand Lodge, on the evening of the 12th of July last (which was principally called in consequence of the above prohibition or manifesto of the D. Grand Master), as *arbitrary, unconstitutional, illegal, unjust, and unmasonic*, against the expressed will of the majority then present, and a most gross violation of the principles and land-marks of the Order.

For this, that at that emergent meeting the D. Grand Master, James Van Benschoten, then presiding, did, in person, prefer charges against one or more of the Lodges in this city, also against the W. Brother, Henry C. Atwood, Master of York Lodge, No. 367, and W. Brother William F. Piatt, of Lafayette Lodge, No. 373, from which the before-mentioned charges and specifications have been principally prepared; and that, notwithstanding he, the said James Van Benschoten, did, in his *official person*, prefer the said charges, yet, contrary to all Masonic and parliamentary usages, he continued to *preside*, although remonstrated with by some of the brethren present, and requested to resign the chair during the discussion which ensued thereon.

For this, that during an attempted debate which arose on a motion to *refer* the said charges to the Grand Stewards' Lodge for their consideration, and an amendment thereto, that the Grand Officers prefer charges and specifications, the conduct of the said D. Grand Master James Van Benschoten, as presiding Officer, was arbitrary, partial, and unmasonic, inasmuch as those against whom the charges had been preferred, or any of the brethren who felt inclined to speak in their behalf, were continually interrupted without cause and unjustly called to order, all which interruptions and unfair practices were permitted and sanctioned by the said D. Grand Master, as presiding Officer, and although respectfully remonstrated with, and frequently appealed to, that they might be heard, yet he persisted in his refusal.

For this, that at said meeting, on the motion to refer the said charges and amendment as aforesaid, it was contended, among other things, that the same were indefinite, as only a few names of those who might be implicated therein were

given. That the Grand Stewards' Lodge, to which it was moved to refer the same, could not be considered a proper, fair, and impartial tribunal, for the reason that part thereof is composed of the Grand Officers of this Grand Lodge, who would thus act in the double capacity of *accuser* and *judge*, and whose votes and influence in that Body would prove prejudicial to the accused. That the then meeting of the Grand Lodge was fully prepared and competent to decide that no reference was requisite, and therefore they claimed to be heard. Yet, notwithstanding this reasonable request and undoubted right, the said presiding Officer most arbitrarily and unjustly continued to declare them out of order, and proceeded to take the question on the reference.

And further, for the reasons, that whilst *deciding* the question on which it is alleged that the subject was referred to the Grand Stewards' Lodge, the conduct of the said presiding Officer and of those who aided and abetted by their vociferous calls for the question, evidently with a view to prevent a hearing, was still more at variance with the principles of Masonry, of parliamentary usages, and arbitrary in the extreme, inasmuch as the said presiding Officer refused to decide the question by a call of Lodges, although a motion to that effect was repeatedly regularly made and seconded, but persisted in his design to take the vote by show of hands, in doing which it was evident discord and confusion must ensue. That the said presiding Officer declared the vote decided in an illegal manner, inasmuch as the Constitution provides that the votes *shall* be counted by the Grand Wardens, while on this occasion he directed them to be counted by the Grand Deacons; that the said Deacons on the first count reported 39 votes in the affirmative and 37 in the negative, which was objected to as incorrect, there being a majority in the negative and not in the affirmative; that then a second count was ordered, upon which the Senior Grand Deacon announced to the said presiding Officer, 40 votes in the negative and 39 in the affirmative, which report he declined receiving, and again directed the Senior Grand Deacon to count anew; that the Senior Grand Deacon

declared he could not; that then he, the said presiding Officer, called on the Junior Grand Deacon as Teller, who rendered a confused and uncertain count as before; that in the interim several of the brethren also counted who stated positively 44 *votes in the negative*; nevertheless the D. Grand Master, presiding, assumed the responsibility of declaring the motion to refer, and the amendment thereto, to be carried in the *affirmative*. Whereupon, many of the brethren on the instant earnestly and solemnly protested against such decision as arbitrary and unjust, there being a majority of four or five votes in the *negative* and against the reference.

For the reasons, also, that extraordinary and unusual means were made use of by the Rt. W. Grand Secretary, in sending special notices to Officers and Past Masters of Lodges supposed to be in favor of the contemplated charges, strongly soliciting their attendance and their votes and influence on that occasion; while on some of the accused, and others, deemed to be their friends, even the regular notices were not duly served, or were withheld until after the hour of meeting.

On a review of all the preceding facts, it must appear evident to every intelligent Mason and to every discerning mind, that the whole proceedings had at said emergent meeting of this Grand Lodge were, from beginning to end, most arbitrary, illegal, unjust, and unmasonic; that they were dictated by premeditated design, and by a reckless and uncharitable disposition to injure the Masonic character of the accused. Why else the unwarrantable conduct of the presiding Officer? It is as unusual as it is unheard-of for a member, either a private or an officer of a Lodge, to prefer charges and *vote on the question*, as it would be for a man to try his own cause as judge, counselor, and jury, in a court of justice. Why else the fixed determination to refer the subject to the Grand Stewards' Lodge? Why else the constant calls to order and interruptions to prevent a hearing? and why else the arbitrary and unjust decision against the expressed will of the majority and their solemn protest?

Third. The accused appeal from and protest against all

the proceedings and acts of the Grand Stewards' Lodge, had at its several meetings, held pursuant to the *alleged reference* to that Body by the Grand Lodge, of the original charges preferred and amendment thereto, at the aforesaid emergent meeting (12th July last), and from and against all the acts and doings of the said Grand Stewards' Lodge connected therewith, its accusations, charges, and specifications made, and its determinations and decisions thereon, for the following reasons :

For this, that the motion made at the aforesaid emergent meeting, to refer said charges, and the amendment thereto, to the Grand Stewards' Lodge was not legally proposed in compliance with the Constitution, which positively requires that 'every proposition offered for consideration *shall* be in writing' (see Book of Constitutions, Sec. 26, of Part 2, Rules); that said motion to refer, and particularly the amendment, which was a separate proposition, were made verbally by the members standing in their place, and not in writing, and that no writing whatever relating thereto was presented at any time during its consideration ; that therefore, said reference and the amendment are of themselves constitutionally *void*, and of no *effect*, and more especially so are all the acts and proceedings had in pursuance thereof.

For this, that said motion to refer, etc., if even valid, and legally passed by a constitutional majority (both of which premises are positively denied), yet by its purport and the amendment, the said Grand Stewards' Lodge were not authorized and empowered to *try and expel* the accused ; that no words to that effect were used by the mover, nor by any one advocating its adoption. It was simply a reference to the Grand Stewards' Lodge, to investigate, with power to the Grand Officers to prefer charges and specifications, and *thus* report. That the Grand Stewards, therefore, by arraigning and expelling the accused, have most arbitrarily and unjustifiably usurped powers not delegated by the *alleged* resolve of the Grand Lodge, nor vested in them by any other authority whatever, as will be shown.

That the Grand Stewards' Lodge is in itself a *Subordinate*

Body, created by the Grand Lodge for convenience, and by it constituted a *Committee*, to decide on applications for charity, to investigate the financial concerns of the Grand Lodge, and to *hear* and *report* upon matters of difference between brethren. That, agreeably to the ancient land-marks and Constitutions of *Masonry*, the Grand Stewards' Lodge, in its original formation in 1723, was composed of seven Masters or Past Masters only, and its attention was directed to *charitable objects alone*; subsequently the number was increased to twelve, in consequence of their duties being too arduous, to which were added the Grand Officers; the legitimate and only object of which *was* and still *ought* to be to *relieve the distressed*, and not to devote its *kind and brotherly* attentions to the creation of an *Inquisitorial Tribunal*, where to seek out and inflict punishment on its victims.

For this, that by the Third Article of the Particular Rules of this Grand Lodge, to which much importance is attached, and in which are expressed *all* the powers vested in the Grand Stewards' Lodge that have the least bearing on the question, and which can possibly be construed to affect the same, the said Grand Stewards' Lodge is strictly prohibited from adopting *new regulations*, and its duties are also clearly defined. 'It has likewise power to *hear and adjust* all matters concerning Free Masons and *Masonry* that may be laid before them (except *making new regulations*, which power is vested only in the Grand Lodge'). What definition must be given to and what inferred from the words '*to hear and adjust* all matters,' etc.? Is it not plainly intended by this, that the Grand Stewards shall only have power *to investigate, to regulate*, and if possible, *to harmonize* all differences and controversies that may be submitted to them, and report thereon, provided always, that in so doing they *attempt no new regulation*? No other construction of power can possibly be given to this Article, and from this even an appeal may be had. So, also, in the Fourth Article, they are enjoined to exercise the power vested in them, to hear complaints, etc., '*according to the laws of the Craft*;' they cannot make innovations on the land-marks,

they cannot adopt new rules, or assume new powers; they must conform strictly to the 'laws of the Craft;' they are also further instructed—*mark the language*—to 'adhere most religiously to the regulation, that if a complaint be made against a brother by another brother, and he be found guilty, he shall stand to the determination of the Grand Stewards' Lodge, or the Grand Lodge; but if the accuser or the complainant cannot support his charge, he shall incur such penalty as the Grand Stewards' Lodge shall deem just.' Both these Articles then apply solely to differences between individuals, and to the 'hearing and adjusting' of private grievances, which is all the power delegated to the Grand Stewards' Lodge, save to decide on applications for charity, and to investigate the finances of the Grand Lodge, and there their functions cease. They cannot determine on subjects of vital importance to the whole Fraternity; they are merely a Committee, a subordinate Body, and cannot have jurisdiction over, or cognizance of important matters which affect the *rights* and *privileges* of the Craft generally, much less such as would infringe on customs sanctioned by ancient usages and the established checks to innovation.

And further, that although the said Grand Stewards' Lodge is strictly forbidden to make new regulations, yet that Body, by falsely construing and adopting in part that clause of the Third Article above quoted, which grants 'power to hear and adjust all matters concerning Free Masons and Masonry that may be laid before them,' without the words '*except making new regulations,*' which exception is connected therewith, and which is intended to qualify and modify their acts, so that in '*hearing and adjusting*' they shall not infringe on nor violate any of the laws or rights of the Craft, have notwithstanding, by their late unjustifiable, unconstitutional, and arbitrary acts, virtually declared a '*new edict,*' and assumed authority which cannot even be exercised by the Grand Lodge, by deciding that it is unmasonic and a violation of the Constitution for a warranted Lodge to celebrate and hold a procession on St. John's Day, *without* a special dispensation authorizing the same, or per-

mission of the Grand Lodge, although no clause can be found in the Constitution requiring either, and which new regulation, if binding upon the City Lodges and attempted to be enforced, must of necessity be equally so upon those in the country, among whom the inherent right thus to celebrate has never been denied, and where it is cherished and dearly prized on the return of every St. John's Day.

The accused also appeal from, and protest more especially against the proceedings of the Grand Stewards' Lodge in relation to its expulsion of York Lodge, No. 367, by which forty-five members of the Masonic family were attempted to be expelled 'at one fell swoop;' they protest against it as a high-handed, unwarrantable, and unconstitutional act, believing, as they do, that the power does not exist, save in the Grand Lodge alone, of declaring the warrant of any Lodge forfeited, and all its officers and members expelled, much less the power of a *subordinate* body, a *mere committee* of charity, who have assumed the power and decided upon *ex parte* testimony, gathered from biased and prejudiced *informers*. Let it not be asked why the accused did not appear and answer. The reason is obvious, as by so doing they would at once have recognized the right in the Grand Stewards to *arraign* and *try*, which they most strenuously deny they have. They furthermore protest against the wanton and reckless *manner* in which the members of York Lodge have been expelled and their families notified thereof. Brethren who have been absent for months will learn with astonishment, on their return to the bosom of their homes, of their expulsion for unmasonic conduct. The feelings even of the widow and the orphan have been lacerated in learning by letter of the Grand Secretary, that the brother who had descended 'to that bourne from whence no traveler returns,' with a fame unblemished, could be followed *even there*, and his good name scathed by this uncharitable tribunal.

For this, also, that the Grand Stewards' Lodge, in acting and determining on the *alleged* reference and amendment, presents to view the most striking anomaly that can exist

in a free government, of which the Masonic professes to be the most perfect form, viz.: A tribunal before whom the accused have been arraigned to answer, possessing in the materials of which it is composed the strange and unnatural medley of *complainants, prosecutors, jurors, judges, and executioners*. Were we reading the fictions of romance our wonder would not be excited; were we reading the secret, dark, and midnight acts of the Inquisition, we could find no more than a parallel. The celerity, also, with which the proceedings of this immaculate tribunal have been characterized, the summary court of *Judge Lynch* can alone afford a corresponding example of. Fully aware of the justice the accused had to expect from such a source, they firmly and decidedly protested against a reference thereto at the emergent meeting of the Grand Lodge; how bitterly their anticipations at that time have now been fully realized, how arbitrarily, illegally, unjustly, and unmasonically they have been expelled, and their good fame, their Masonic character and reputation blasted, the whole Masonic family now bears witness.

And now, brethren, having thus examined at length, and fairly, plainly, and distinctly canvassed, and I trust fully and conclusively established, the several grounds of appeal and defense; having proved, beyond a doubt, that every regular Lodge has an inherent right to celebrate and hold a procession on St. John's Day, when regularly assembled and conducted with order and propriety; that no dispensation or permission from the Grand Lodge is legally required; that the Deputy Grand Master is not authorized to prohibit such procession; that by so doing he assumes power not vested in him, hostile to the rights and privileges of the Craft, and innovates the ancient customs and land-marks of the Order; that the proceedings had at the emergent meeting of this Grand Lodge, on the evening of July the 12th last, were most arbitrary, illegal, unjust, and unmasonic, and against the expressed will of the majority; that the motion to refer the original charges and the amendment thereto to the Grand Stewards' Lodge was illegally proposed, and that the question thereon was *not* carried in the affirmative, but *negatived*

by a majority of four or five, as by the counted votes ; that said alleged reference and amendment did not authorize the Grand Stewards to *try and expel* ; that said Grand Stewards' Lodge is a *subordinate body*, and cannot constitutionally act in the premises ; that it has no jurisdiction over, or cognizance thereof ; that by arraigning, trying, and expelling the accused, they have arrogated and assumed powers not vested in them by any authority whatever ; that in so doing they have acted in the two-fold capacity of accusers and judges, and that by their reckless, remorseless expulsions, they have aimed a vital blow at the Masonic character and reputation, and good standing and fair fame of the accused, which is dearer to them than life ;—having thus, in behalf of the accused, exhibited to your view this *mass* of evidence and facts, can any intelligent Mason, can any discerning mind, entertain a reasonable doubt, that the whole proceedings had against the accused have been, from beginning to end, most unjustifiable, unconstitutional, illegal, unjust, *and, of course, unmasonic* ? and must they not stand acquitted from the charge of unmasonic conduct in the estimation of all candid and impartial men ?

It will readily be perceived that had not the emergent meeting of this Grand Lodge in July last been expressly called with a view to lay before it and agitate the question relative to the procession on St. John's Day last, the whole subject would have slumbered in silence—would have died and been buried in oblivion. But no, it was sought for—it was made the basis upon which to criminate and ultimately, if possible, to convict.

An eminent writer has said : ' It is to be regretted that the idea of superiority, and a wish to acquire absolute dominion, should occasion a contest among Masons. Were the principles of the Order better understood and more generally practiced, the intention of the institution would be more fully answered. Every Mason would consider his brother his fellow, and he who, by generous and virtuous actions, could best promote the happiness of society, would always be most likely to receive homage and respect.' These are sentiments

that should be written in letters of gold, that the recollection thereof might keep in check the sordid, selfish, and groveling passions to which the frailty of poor human nature is exposed; that pride, arrogance, and sinister motives might not prevail over the more noble and generous qualities of the heart; that brother might not be arrayed against brother; that the *silken tie* of 'Charity, Brotherly Love, and Affection' might not be severed; that the strong might not seek to oppress the weak; that the designing might not seek to persecute and destroy. Is there surprise? Can such practices exist? Remember! at that memorable *paschal feast* near the Mount of Olives, at that agonizing parting supper, at that *hallowed* board where sat the *Christian's God*, there also sat a *Judas*! Is it then surprising that, even in this our charitable and well-regulated institution, we sometimes meet with those who suffer their innate, fierce, and treacherous passions to predominate over every milder and virtuous feeling, to rule and govern with a despot's sway, until the heart is calloused, the mind enslaved, and they reign triumphant,—then, goaded on by the tyrant *self*, they break down every moral and social *barrier*, scoff at justice, and *gloat and batten* on the credulity of their fellow-men? Such is the frailty of poor human nature; let us close the scene.

Brethren, the accused have been expelled from the rights and privileges of Masonry by the Grand Stewards' Lodge, and you are now called upon to decide their fate. To them it is a question of *momentous* and *vital* importance; with many their *all* is at stake; their *good name*, their *fair character and reputation*; destroy *that*, and you make them 'poor indeed'!

Brethren, I thank you, I sincerely thank you for your kind indulgence in hearing me to the end. Yet, brethren, I would plead in behalf of the accused—I appeal to you! I exhort you! *do not* confirm the report of the Grand Stewards' Lodge! *do not* sanction the expulsion of these your brethren! *do not* commit this deed!

Brethren, I plead in behalf of the injured and oppressed, and may that 'ALL-SEEING EYE,' the '*Supreme Architect*

of the Universe, who probes and searches the inmost recess of every heart,—may He shield and strengthen your rectitude, guide your judgment, and I rest content.”

In concluding this portion of the presentment of the case, it is but just that three certificates should be referred to, dated October 30, 1837, and which were to the following effect:

First, by Thomas S. Brady, Senior Warden of Trinity Lodge, No. 39, who certifies that he counted the votes on the question of reference to the Grand Stewards' Lodge, of the subject of Charges and Specifications against Henry C. Atwood, William F. Piatt, and the members of York Lodge and others. That his count gave 39 votes in favor and 44 votes against such reference, notwithstanding which the Deputy Grand Master declared the reference carried.

Second, by William G. Henshaw, Tyler of sundry Lodges, that in his testimony before the Grand Stewards' Lodge, he did not swear, as represented, “that I considered the conduct of the Worshipful Brother Atwood and other persons present on St. John's Day *disgusting*, so much so that I went away.”

Third, by William Hemma, Senior Warden of Concord Lodge, No. 304, that he was misrepresented in the printed testimony, “that the statement therein made, that I pleaded not guilty to the charges, is without the color of truth; but that, on the contrary, I did plead guilty; that I said I was sorry that anything should have transpired to mar the happiness of the Fraternity is true, but the rest of the statement relative to my testimony (with the exception of withdrawing their charges) is a palpable falsehood.”

It is not deemed necessary to quote from numerous circulars, documents, and proceedings which were published from time to time by parties to the Controversy of 1837, as, almost without exception, all argument pertaining thereto is embraced in the foregoing pages. The main point, on the one part, being to show that the origin of the difficulty was the disobedience of York and other Lodges to the mandate

of the Deputy Grand Master, pending the absence of the Grand Master, that a *public procession should not be had* without the consent of the Grand Lodge or its official head, while there was no objection to their otherwise celebrating the Festival of St. John; and on the part of Brothers Atwood, Piatt, and others, who made the point that they had an inherent right as Masons to parade, as that was a portion of the celebration; or what was used as a more frequent argument, that the celebration of St. John's Day was a land-mark, and that the Deputy Grand Master and Grand Secretary were enforcing orders in violation of the same.

However, had there been no *parade* there would have been no contention.

BRIEF SKETCH OF HENRY C. ATWOOD.

Brother Atwood was born at Woodbury, Litchfield County, Conn. He received the Symbolic degrees in 1822, in Morning Star Lodge, No. 47, Oxford, Conn. Having moved to the city of New York, he was elected and installed Master of Mystic Lodge, No. 389, in 1826, and served in that capacity two years. Having returned to Oxford, in 1830, he again united with Morning Star Lodge, and was elected Master in 1831, and was re-elected for three succeeding years. Having found his way again to New York, in 1835, he affiliated with York Lodge, No. 367, of which he became Master, and officiated as such during the memorable years 1836, '37. He held, successively, several Grand Offices in the St. John's Grand Lodge, was Deputy Grand Master in 1846, '47, and Grand Master in 1849 and '50 to the time of the union at Tripler Hall.

Brother Atwood was exalted in Solomon's Chapter, in Capitular Masonry, at Derby, Conn., in 1823, and in the fall of the same year he was received in Harmony Council, in Cryptic Masonry, at New Haven. On his removal to New York, he was knighted in Columbian Commandery, No. 1, in 1826, and was at the same time elected an adjoining member of Rising Sun Chapter, No. 16; he was elected its High

Priest in 1827. When a subsequent resident of Connecticut, he united with and became the High Priest of Eureka Chapter, No. 22, and so continued during 1831, '32, '33, '34.

Atwood's enthusiasm in Masonry knew no bounds, considering the period in which he lived, and during the thirty odd years he devoted to Masonry he might have well gloried in the fact that he had conferred more degrees than any other brother. His mind was inventive, and his disposition for novelty in a quaint way would sometimes lead him to largely interject in the Ritual.

In time, he returned to the banks of the Naugatuck in Connecticut, where he died.

FORMAL PROCEEDINGS OF THE ST. JOHN'S GRAND LODGE OF THE
STATE OF NEW YORK.

Notice being given; a large number of brethren assembled at the Howard House, corner of Broadway and Howard Street, New York City, on Monday evening, September 11, 1837. Worshipful Brother Charles F. Lineback, of St. John's Lodge, No. 1, was called to the chair, and Brother Adolphus Andreas, of York Lodge, No. 367, was appointed Secretary.

A Lodge of Master Masons was opened under the Warrant of Benevolent Lodge, No. 142. The Lodge was officered as follows :

Charles F. Lineback, Master.
Samuel Davis, Senior Warden, p. t.
Henry Marsh, Junior Warden, p. t.
William Cuscaden, Treasurer, p. t.
Adolphus Andreas, Secretary, p. t.

The Master submitted the following

PREAMBLE AND DECLARATION OF RIGHTS AND INDEPENDENCE,

for the consideration of the brethren, which was ordered to be read :

“*Whereas*, All Free and Accepted Masons are endowed, by the spirit and principles of the Institution, with certain unalienable rights and privileges inherent in their nature, guaranteed by the original Constitutions, and established by the ancient usages and customs of the Fraternity, of which they cannot be deprived by any new law or regulation subversive of either.

Whereas, also, It is a paramount duty, incumbent on every Brother, to preserve inviolate the ‘Grand Masonic Constitutions,’ and to resist all encroachments that may tend to remove, or make innovations or infringements on, any of the ancient land-marks of the Order, ‘which our fathers have set.’

And *whereas*, We, the undersigned, members of the ‘MOST ANCIENT AND HONORABLE FRATERNITY OF FREE AND ACCEPTED MASONS,’ have long witnessed, with much anxiety and pain, the unconstitutional, unjust, and arbitrary proceedings of the present Grand Lodge of the State of New York, and its subordinate Body, the Grand Stewards’ Lodge, whereby an odious and oppressive distinction has been created, influenced by design and sinister motive; and feeling ourselves deeply aggrieved by the more recent unjustifiable and *uncharitable* acts of the said Grand Stewards’ Lodge and Grand Lodge, whereby a large number of respectable and worthy brethren in this city have been most unjustly, wantonly, and ruthlessly expelled from their Masonic rights and privileges, and viewing with just abhorrence and utter astonishment the violation of all Masonic rule and principle by the said Grand Lodge, in the proceedings had at its Quarterly Communication, on Wednesday evening last, the 6th inst., whereby the respectful APPEAL and solemn PROTEST of the accused brethren was contemptuously rejected, a hearing of their defense refused by resorting to mean subterfuge and base expedients, and whereby they were uncharitably *prejudged* and unjustly *condemned without a hearing*;

Therefore, Fully assured that our wrongs and grievances will not be redressed by the present Grand Lodge, that justice has fled therefrom, and that with *it* ‘charity is but a name;’ sensible that in such case forbearance is no longer

commendable; actuated by the spirit and principles declared in the foregoing preamble, and impelled by a conscious sense of duty, we are constrained to RENOUNCE all further communion therewith, and hereby DECLARE ourselves absolved from all Masonic allegiance thereto—an INDEPENDENT BODY OF MASONS, determined to proceed forthwith to establish a new Grand Lodge, from whence to hail—to support in their pristine purity the original Constitutions and the ancient land-marks of the Order, and to preserve inviolate the rights and privileges thereby guaranteed.

Wherefore, Confident in the justice of our cause, and resolved to appeal to the whole *Masonic Family*, we attest this, our solemn declaration, by subscribing our names thereto.

Done at the Howard House, in the city of New York, on Monday evening, September 11, A. L. 5837.”

The Declaration of Rights and Independence was unanimously approved, and adopted as the sense of all the brethren convened. It was

“*Resolved*, That every Brother present subscribe his name thereto, which being completed (127 signatures), it was further resolved, by a unanimous vote, that it should take immediate force and effect.

Also *Resolved*, That we adopt, for the time being, the Constitution of the Grand Lodge from which we have heretofore hailed.

Also *Resolved*, That the brethren now proceed to elect Grand Officers for a new Grand Lodge.”

Worshipful Brother Orlando Warren and Brother John J. Rickers were tellers.

The following brethren were severally declared unanimously elected Grand Officers, viz.:

The M. W. Henry Marsh, Grand Master.

“ R. W. Orlando Warren, D. G. Master.

“ “ “ Thomas S. Brady, S. G. W.

The R. W. John W. Timson, J. G. W.
“ “ “ Charles F. Lineback, G. Secretary.
“ “ “ William Cuscaden, G. Treasurer.
“ W. Joseph Homer, G. Pursuivant.
“ “ Samuel Jones, G. Tyler.

Resolved, That the Grand Officers elect be, and they are hereby, duly authorized to perform all duties incumbent upon them, by virtue of their election to office, until they shall be duly installed therein.

Adjourned until Friday evening, the 15th inst. at seven o'clock, when the Grand Lodge re-convened.

The Worshipful Brother, Charles F. Lineback, in the chair.

Rev. Brother Samuel Davis was declared duly elected Grand Chaplain.

The Master then appointed Brothers Piatt and Dugan to present the Grand Officers elect for induction into office, which ceremony was performed in due and ancient form; when Benevolent Lodge closed.

First Communication of the Grand Lodge, held at Howard House, in the city of New York, on Friday evening, September 15, 1837.

PRESENT :

Henry Marsh, Grand Master.
Orlando Warren, Deputy Grand Master.
Thomas S. Brady, Senior Grand Warden.
John W. Timson, Junior Grand Warden.
Charles F. Lineback, Grand Secretary.
William Cuscaden, Grand Treasurer.
Samuel Davis, Grand Chaplain.
Joseph Homer, Grand Pursuivant.
Samuel Jones, Grand Tyler.

And a number of other Brethren.

The minutes and proceedings had at the two preceding meetings were approved.

It was

‘*Resolved*, That the style of this Grand Lodge shall be ‘St. John’s Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York.’

Resolved, That this Grand Lodge adopt, for the time being, the present Masonic Constitutions, and that the M. W., Henry Marsh, Rt. W. Charles F. Lineback, Rt. W. William Cuscaden, Rt. W. Orlando Warren, Rt. W. Samuel Davis, W. Brother Wm. F. Piatt, and W. Brother Henry C. Atwood be a Committee to revise the same, and that they enter upon the duties of preparing a Constitution for this Grand Lodge as soon as practicable, and report accordingly.

Resolved, That the Worshipful Brethren composing the above Committee be also, and they are hereby, constituted a Committee of Finance.”

Adjourned meeting, September 27, 1837.

Grand Lodge assembled in due form, according to notice, for the purpose of consecration and installation. Present, in addition to its officers elect and members, the Most Worshipful, Gen. John S. Darcy and the Most Worshipful Dr. Jephtha B. Munn, Past Grand Masters of the Grand Lodge of the State of New Jersey.

Jephtha B. Munn, as Grand Master, in the chair.

John S. Darcy as Deputy Grand Master.

John Bennett, as Senior Grand Warden.

John W. Timson, Junior Grand Warden.

Charles F. Lineback, Grand Secretary.

William Cuscaden, Grand Treasurer.

Samuel Davis, Grand Chaplain.

Henry C. Atwood, Grand Pursuivant.

Samuel Jones, Grand Tyler.

The brethren being called to order, the Most Worshipful Grand Master declared St. John’s Grand Lodge of the State of New York opened in ample form.

St. John's Grand Lodge was then consecrated in due and ancient form, and dedicated to God and the Holy St. John with solemn ceremonies.

The Worshipful Brother, William F. Piatt, as Grand Marshal, then presented Henry Marsh, the Grand Master elect, for installation, which was performed in accordance with the ancient usages and customs of the Fraternity; and, the same being duly announced, the brethren responded thereto with three times three. Also,

Orlando Warren, D. G. M.,	installed by proxy.
Thomas S. Brady, S. G. W.,	" " "
John W. Timson, J. G. W.,	" in person.
Charles F. Lineback, G. Sec.,	" " "
William Cuscaden, G. Treas.,	" " "
Samuel Davis, G. Chaplain,	" " "
Joseph Homer, G. Pursuivant,	" by proxy.
Samuel Jones, Grand Tyler,	" in person.

A petition was presented, signed by eight brethren, praying for a Warrant to establish a Lodge in the city of Port au Prince, Island of St. Domingo, Hayti, the place of their residence to be known by the name of Mount Liban Lodge, No. 1—Brother John B. Charlesteguy to be the first Master; Brother Peter Liantaud, the first Senior Warden; and Brother Emile Ballette, the first Junior Warden.

The prayer of the petitioners was granted.

The Brother John Bennett, of Benevolent Lodge, No. 142, in behalf of himself and the brethren composing said Lodge, then informed this Grand Lodge that, having renounced all communion with the Grand Lodge from which they formerly hailed, they no longer acknowledged any allegiance thereto, and therefore solicited St. John's Grand Lodge to confirm to them their Warrant, and to receive them under its jurisdiction; which request was complied with, and said Lodge directed to make immediate returns of its members for registry to the Grand Secretary.

Adjourned meeting, Wednesday, October 25.

PRESENT :

Henry Marsh, Grand Master.
Orlando Warren, Deputy Grand Master.
John W. Timson, as Senior Grand Warden.
Charles N. Baldwin, as Junior Grand Warden.
Charles F. Lineback, Grand Secretary.
William Cuscaden, Grand Treasurer.
Samuel Davis, Grand Chaplain.
Joseph Shiner, Grand Pursuivant.
Samuel Jones, Grand Tyler.

And a number of Past Masters, officers of Lodges, and other brethren duly assembled.

The Committee appointed for that purpose reported a Revised Constitution for the government of this Grand Lodge and the subordinate Lodges under its jurisdiction, which was taken up by sections and progressed until a late hour.

Ordered, That the Right Worshipful Brothers, Charles F. Lineback, Orlando Warren, and Samuel Davis be a Committee to arrange and prepare for publication a statement of facts relative to the instituting of this Grand Lodge, etc., and report the same to the next meeting.

Adjourned meeting, Monday evening, October 30, 1837.

PRESENT :

Henry Marsh, Grand Master.
John Bennett, as Deputy Grand Master.
Henry C. Atwood, as Senior Grand Warden.
Charles N. Baldwin, as Junior Grand Warden.
Charles F. Lineback, Grand Secretary.
William Cuscaden, Grand Treasurer.
Samuel Davis, Grand Chaplain.
Martin O'Connor, as Grand Pursuivant.
Samuel Jones, Grand Tyler.

And a number of other brethren duly convened.

William Cuscaden, Grand Treasurer, tendered his resignation of office, which was accepted.

The Worshipful Brother, Alexander Cuscaden, of Benevolent Lodge, No. 142, was then unanimously elected Grand Treasurer.

The Grand Master announced the following appointments :

William Cuscaden, Grand Marshal.	
Roswell Graves, jr., Grand Standard Bearer.	
Adolphus Andreas, Grand Sword Bearer.	
Henry Weaver,	} Grand Stewards.
William Hemma,	
Richard J. Williams,	
George Wright,	
Thomas P. Walworth, Senior Grand Deacon.	
Martin O'Connor, Junior Grand Deacon.	

The Grand Lodge adopted the Constitution as reported at the preceding meeting, with amendments. The Constitution of 1837, covering eighty-three pages of octavo, did not materially differ from those of the Grand Lodge of the State of New York.

The report of the Committee appointed to prepare for publication a statement of facts relative to the instituting of this Grand Lodge, etc., was read and unanimously adopted.

A petition was presented, signed by ten brethren, praying for a Warrant to establish a Lodge of Free and Accepted Masons in the city of New York, to be known by the name of Munn Lodge, No. 5—Brother William F. Piatt to be the first Worshipful Master; Brother Jeremiah Miller, the first Senior Warden; and Luther A. Underwood, first Junior Warden.

A similar petition was also presented, signed by nine brethren, praying for a Warrant to establish a Lodge of Free and Accepted Masons in the same city, to be known by the name of Fidelity Lodge, No. 6—Brother Charles N. Baldwin to be the first Master; Brother William Hemma, the first Senior Warden; and Brother Benjamin M. Smith, the first Junior Warden.

The prayers of the petitioners were granted, and their Warrants directed to be issued.

The Grand Lodge was then closed.

The Junior Grand Warden, John W. Timson, as Acting Grand Master, and Henry C. Atwood, as Deputy Grand Master, opened the session of the Grand Lodge at Howard House, on Friday evening, December 5, 1837. A financial statement as to the Grand Lodge was read by Grand Secretary Charles F. Lineback, which was approved. The officers of Fidelity Lodge were installed, and the Grand Lodge closed.

A Grand Communication was again opened on December 27—St. John's Day—for the purpose of installing the officers of all Lodges not theretofore installed and to celebrate the Festival of the Evangelist.

The officers very generally attended; Grand Master, Henry Marsh, presided; Orlando Warren, Deputy; Alexander Cuscaden, Grand Treasurer; Charles F. Lineback, Grand Secretary; and others, with Samuel Jones as Grand Tyler.

A loan not to exceed three hundred dollars was authorized to meet necessary expenses.

A Committee on Warrants was appointed to consider the propriety of confirming the old Warrants, or authorizing new ones with numbers thereto pertaining. They were directed to report at the next Quarterly Session; this was done on March 6, 1838, and the report tabled until the Annual Session in June. The views of the Committee were presented at length, but the report left to the Grand Lodge the determination of the question. The report set forth that if new Warrants should be issued to the Lodges, the same should be done in the following order:

Benevolent Lodge, No. 1.

Silentia Lodge, No. 2.

York Lodge, No. 3, to be dated from September 27, 1837.

Mount Liban, No. 4, located at Port-au-Prince, Hayti, to be dated September 30, 1837.

At the June Session action thereon was indefinitely deferred.

The officers of the several Lodges having been installed on December 27, 1837, the Grand Lodge closed.

1838.

When the Quarterly Session of March 6 opened, Silentia Lodge, No. 360, requested that a new Warrant and number might be assigned to them, which was granted.

A preamble and several resolutions were presented by the Grand Secretary, setting forth that great inaccuracies had been published in a communication to the Grand Lodges by the Grand Lodge of the State of New York, which related to a communication received from Charles Lineback and his associates. The Brethren forming the St. John's Grand Lodge were designated as "expelled Masons," implying they were guilty of unmasonic offenses, and not for battling for their rights prior to the division, etc.

Resolutions were adopted directing that communications containing corrected and true statements should be made and sent to all the Grand Lodges, "in refutation of the slanders in the document" above referred to.

At the Annual Session, June 5, 1838, the following Officers were elected: Henry Marsh, Grand Master; Henry C. Atwood, Deputy Grand Master; John Bennett, Senior Grand Warden.

At the adjourned meeting on June 6, the election continued as follows: Thomas P. Walworth, Junior Grand Warden; Alexander Cuscaden, Grand Treasurer; Charles F. Lineback, Grand Secretary; Samuel Davis and Drake Wilson, Grand Chaplains; Joseph Homer, Grand Pursuivant; William McDonald, Grand Tyler.

The receipts were announced to have been \$224.75, and the expenses \$222.50.

The correspondence had with Grand Lodges was read and ordered filed.

A session was opened on June 12, but no business trans-

acted. The Grand Lodge again met on June 25, and installed its officers. Another session was held on September 4, when it was ordered that mourning should be worn for six months, in memory of the death of Charles N. Baldwin, the Master of Fidelity Lodge, No. 6.

York Lodge, No. 367, having requested a new Warrant and number, the same was granted, and it was numbered Three.

The session of December 4 was held at the Walton Mansion House, but an immediate adjournment was had until the 27th of the month for the purpose of dedicating *their* rooms, which duly transpired, and the officers of the various Lodges were installed.

This affair was intended to have been one of note, and to it had been invited, as a matter of policy as well as friendship, Past Grand Masters General John S. Darcy and Dr. Jephtha B. Munn, of New Jersey. General Darcy, of Newark, declined in consequence of "urgent professional engagements." Dr. Munn, of Chatham, declined in consequence of "urgent engagements," but in his note suggested this sentiment: "St. John's Grand Lodge of the State of New York: may union and prosperity ever attend their labors in the Cause of Friendship, Liberty, and Benevolence."

Addresses, sentiments, and an enjoyable feast gave expression to the celebration of the day.

1839.

The Quarterly Session of March 5, 1839, was given up to the transaction of little business, and the adoption of a resolution requesting the Grand Lodge of Connecticut to recognize the St. John's Grand Lodge and exchange representatives. A letter to this effect, signed by the Brothers Atwood, Lineback, and Davis, was read on April 29, and the Grand Lodge closed; but reopened on June 4, at Union Hall. Announcement was made that no response had been received from Connecticut. The Grand Master and the Deputy were re-elected, and on the succeeding day the

remaining officers, except that Samuel Jones was elected Grand Tyler.

The receipts were \$158. Expenses the same.

At the September gathering, much complaint was made at the harsh manner the Grand Lodges expressed themselves toward the St. John's Grand Lodge, thus :

In the Grand Lodge of North Carolina, the Committee reported on Dec. 30th, 1838, that :

"After giving the matter due reflection, they are of opinion that this St. John's Lodge, and all other Lodges deriving authority from the same, are clandestine Lodges, and ought not to be countenanced by regular Masons. They recommend that the Grand Lodge of New York should be sustained in their proceedings, and they find that they are concurring with the Grand Lodges of Kentucky, Georgia, Maryland, Florida, and in part with all the Grand Lodges that have taken any action upon the matter." They conclude with recommending the following resolution which was adopted :

"*Resolved*, That this Grand Lodge sustain the Grand Lodge of New York, and cannot communicate with St. John's Grand Lodge of New York, or any other Lodge of expelled Masons."

The following is extracted from the minutes of the Grand Lodge of Maryland as part of the report of their Committee of Correspondence, May 24, 1838 :

"The Committee regret to find, that difficulties have arisen among the Brethren in that city (New York), which originated with York Lodge, No. 367, and other associates, who, in violation of their duty, and in direct opposition to the authority of the Deputy Grand Master, organized and moved in procession on last St. John's Day ; that, in consequence of their refractory conduct, and disrespectful treatment of the Deputy Grand Master, they have been expelled from all the rights and privileges of Masonry. Since which time, those expelled Brethren assembled and formed what they style

St. John's Grand Lodge of the State of New York, under the authority of the Warrant of Benevolent Lodge, No. 142, associating with them Silentia and York Lodges, whose Warrants have been severally annulled by the Grand Lodge of New York. That this clandestine association have granted warrants for holding a Lodge at the city of Port-au-Prince, in the island of St. Domingo, Hayti, by the name of Mount Liban Lodge, No. 1—also, for Munn Lodge, No. 5, and Fidelity Lodge, No. 6, both held in the city of New York, contrary to, and in violation of authority of the Grand Lodge of the State of New York.

Your Committee are of opinion, that the Grand Lodge should be sustained in their proceedings, and would recommend that no intercourse be held with the expelled Masons, or what they call their Grand Lodge, or those Lodges held under such illegal authority; for this purpose, your Committee recommend the adoption of the following resolution:

'Resolved, That the Worshipful Grand Secretary notify, forthwith, every Lodge under the jurisdiction of the Grand Lodge of Maryland, of the clandestine association, held in the city of New York, called St. John's Grand Lodge, and the names and location of those Lodges associated, and their illegal authority; also, that he append to said notice a list of the legal Lodges, held in the city of New York, as furnished by their Grand Secretary in the circular on file.'

The Grand Lodges of Indiana, Pennsylvania, Virginia, Rhode Island, the District of Columbia, and Massachusetts, expressed similar sentiments to the above; the last named adopted the following resolution:

"Resolved, unanimously, That while we most deeply and seriously deplore the recent events which have come under our notice, in connection with our sister Grand Lodge of New York, yet, from her Masonic intelligence, wisdom, and moderation, we deem the rights of her members, and the honor, peace, and prosperity of our ancient and excellent Institution perfectly secure under her control."

Statements were ordered by the St. John's Grand Lodge to be again issued to all the Grand Lodges, more especially to the Grand Lodge of New Jersey, setting forth the pleas of the St. John's Grand Lodge: and to carry out the purpose a special Committee was appointed. This Committee, at the session held November 20, reported that they had visited New Jersey, and its Grand Lodge had appointed a Committee of three to investigate the difficulties existing in New York State. Thereupon a Committee of fifteen were appointed to enlighten the New Jersey Committee when it should arrive to make examination.

Meetings of the Grand Body were held December 3d and 27th, but there was not even business to transact.

1840.

On March 3d, a session was held, and papers were received from New Jersey which created much commotion, in consequence of a majority and a minority report having been made; and much dispute ensued that the records of the Grand Lodge of New Jersey had been tampered with.

Nothing whatever was done at the session of March 10th. On June 2d, it was announced that the receipts had been \$161.50, and expenditures \$156.25. The Grand Officers were re-elected. The Warrant of Fidelity Lodge, No. 6, had been annulled and awarded to new applicants.

Meetings were sought to be held on September 1st and December 1st, but naught was done except to pass a resolution to endeavor to obtain the presence of General Darcy, Dr. Munn, Van Arsdale, Jr., and others of New Jersey, to "accept an invitation to unite with *us* in celebrating the festival of December 27."

At the December 28th festival, December 27 being Sunday, General Darcy and some Brethren from St. John's Lodge, No. 2, of Newark, attended and were made welcome.

1841.

Difficulties had now arisen between the Grand Lodges of New York and New Jersey, which will be found in the

proceedings of the Grand Lodge of 1840 and '41. All intercourse by the Brethren of New York with the Brethren of St. John's Lodge in Newark being in the meantime interdicted, which continued till 1843.

The March Session passed over without any business to transact, and the June meeting brought to the attention of the officers who were re-elected, that the few Lodges had very generally ceased to pay dues. The September and December meetings failed for lack of attendance.

1842.

On February 15, by resolution it was stated that several Lodges from "unavoidable reasons ceased to exist," and that unless some measures were provided to resuscitate and re-establish the same, this Grand Lodge must cease ; therefore,

"Resolved, That the constitutional section relating to fees for degrees be suspended, and that Brethren who may apply for a Dispensation to reinstate or form a Lodge and confer the three Degrees of Masonry, be permitted and authorized to confer the Entered Apprentice Degree for five dollars, the Fellow Craft Degree for one dollar, and the Master Mason's Degree for three dollars."

This resolve was amended by adding that the same shall be in force for one year, but may be extended. It was then unanimously adopted.

Grand Lodge meetings were then declared suspended for a year, the Grand Officers to be continued in their positions.

Eleven members had applied for a Warrant to be known as Independent Lodge, No. 7, of which Henry C. Atwood should be the Master ; Thomas Hyatt, the Senior Warden ; and John Vanderbeck, Jr., the Junior Warden. This was granted.

On November 5, the officers of Independent Lodge, No. 7, were installed.

1843-1844.

No sessions of the Grand Lodge were held.

1845.

ST. JOHN'S GRAND LODGE UNDER A DEEP SHADOW.

Notwithstanding the personal energy that had been exercised by the officers, as time passed on stagnation in work was evident, and St. John's Grand Lodge was gradually approaching a lifeless condition.

Moreover, the fortunes of Brother Henry C. Atwood became clouded. His duties at the Custom House had been given to another, shortly after the election of General Harrison to the Presidency. His effort and struggle for the shrievalty proved unsuccessful. His leadership of a division in Masonry, and consequent expulsion, seemed to have blighted his every attempt at worldly success. His vocation became the proprietorship of Hermitage Hall, at the corner of Allen and Houston streets. His Masonic work met with little reward. He labored earnestly to continue Independent Lodge, No. 7, and finally took a room in Gothic Hall, Broadway, then occupied by the Odd Fellows' Society, where he had established Atwood Lodge, notwithstanding he had been virtually abandoned by his former companions, and represented as one to be avoided. But a new era was about to dawn. A petition from Port Chester, Westchester County, for the establishment of a Lodge to be known as Armour Lodge, No. 8, was presented, naming Drake Wilson for Master, Franklin Wilson for Senior Warden, and George S. Bartlett for Junior Warden. This caused St. John's Grand Lodge to be convened. It met in Independent Lodge room, February 3, 1845, granted the petition, and the Grand Lodge in a body proceeded to Port Chester, dedicated the Lodge, and installed its officers.

The Master, Drake Wilson, became one of the Grand Chaplains of the Grand Lodge.

1846.

In 1846, by death, St. John's Grand Lodge lost one of its most indefatigable workers, Grand Master Henry Marsh.

1847.

On January 19, Darcy Lodge was warranted as No. 9, with Brothers John W. Timson, Malachi Fallon, and David Cochrane as the first three officers.

Then followed the establishment of several Lodges—on April 19, Marsh Lodge, No. 10, at Williamsburgh; on May 10, Courtland Lodge, No. 11, at Peekskill.

June 1, 1847, found the Communications resumed at No. 256 Grand Street, where Brother John Vanderbeck had prepared pleasant quarters; and the following Grand Officers were elected:

Joseph H. Anderson, Grand Master.
Henry C. Atwood, Deputy Grand Master.
William F. Piatt, Senior Grand Warden.
Ward B. Howard, Junior Grand Warden.
Charles F. Lineback, Grand Secretary.
Alexander Cuscaden, Grand Treasurer.
James G. Kent and Drake Wilson, Grand Chaplains.
N. Abbott, Grand Pursuivant.
John Vanderbeck, Grand Tyler.

DISPENSATIONS FREELY GRANTED.

Among the numerous charts, old Warrants, certificates, and curious documents presented to the Committee of Antiquities of the Grand Lodge of the State of New York in 1889, was an irregular half sheet of discolored common writing paper, stating as follows:

*"To the Worshipful D. T. Wilson, Master of Armour Lodge,
No. 8, under the jurisdiction of St. John's Grand Lodge:*

KNOW ALL MASONS,

That, by authority vested in me, by virtue of the office of D. G. Master of St. John's Grand Lodge, and in accordance with the resolution of the G. Lodge past in November, A. L.

5841. That, in any case or cases of Emergency, by and with the unanimous consent and approbation of the members of your Lodge, you can receive, initiate, pass, and raise one or more candidates at one and the same meeting; and by so doing this shall be *your Warrant*.

Given under my hand and private seal this 15 day of March, A. L. 5847.

HENRY C. ATWOOD,
D. G. Master."

.....
SEAL. (sic)
.....

In September, 1847, the Warrants of Benevolent Lodge, No. 1, and Silentia Lodge, No. 2, were recalled in consequence of the unpleasant savor attached to their original rebellion, which had caused them to meet with financial ruin. Munn Lodge, warranted July 27, was revived September 7, 1847. Phillipstown Lodge, No. 12, was instituted and dedicated September 12, and its officers installed September 18, 1847.

1848.

About twelve active Lodges were upon the roll, and the number was increasing, when a fortuitous incident occurred, greatly to the advantage of St. John's Grand Lodge.

A society known as the New York

WASHINGTON MONUMENT ASSOCIATION

had induced the citizens to believe in their construction of an exquisite and colossal monument, to be erected in Hamilton Square, and the laying of the corner-stone was made an event intended to be imposing and memorable. A great procession with military and civic display, and an impressive Masonic service was determined upon, and St. John's Grand Lodge, having charge of the ceremonies, won many encomiums for its appearance. The association never went further in the erection of the monument than the services of that day, but the advantage to St. John's Grand Lodge was deep and far felt. New activity was born to it; Benevolent Lodge

Warrant was restored; Ulster Lodge was warranted June 6, 1848; and Piatt and Excelsior Lodges were also immediately warranted.

Joseph H. Anderson was re-elected Grand Master; Henry C. Atwood, Deputy Grand Master; Ward B. Howard, Senior Grand Warden; Jacob Moore, Jr., Junior Grand Warden; Charles F. Lineback was re-elected Grand Secretary; John F. Daws, Grand Treasurer; James G. Kent and Drake Wilson were re-elected Grand Chaplains; together with A. C. L. Arnold, Cornelius Westbrook, and Phillip Merkle; Azariah Fisk, Grand Pursuivant; and John Vanderbeck as Grand Tyler.

THE CORNER-STONE OF THE HALL OF 1802.

At the instance of John W. Simons thanks were tendered to Messrs. Kennedy and Robinson, builders, and to Richard French, lessee of St. John's Hall, for kindly expressions to St. John's Grand Lodge, in the presentation of the corner-stone laid at the commencement of the above-named building in 1802, and recently removed from its original foundation.

Formal communications only were held by the Grand Lodge on September 5, and December 5, 1848.

1849.

The quarterly meeting of March 6 presented no business of importance to transact.

On May 10, 1849, William F. Piatt, M.D., one of the earnest coadjutors of St. John's Grand Lodge, died. About three hundred brethren followed his remains to Greenwood Cemetery, where they were left in repose.

At this time a few Grand Lodges became restless as to the dissensions in New York, with its three Grand Lodges as separate ruling powers; for at this time the Phillips Grand Lodge schism had burst forth in all its unpleasant fury.

The Grand Lodges of New Jersey, Connecticut, Vermont,

and Georgia, in an indirect way, were intimating that the New York difficulties were becoming Masonic annoyances. Many Grand Lodges, while favoring the Grand Lodge of the State of New York, were yet anxious that the Masonic turmoil in this jurisdiction should cease; and the latter Grand Body felt that a crisis was near at hand, and should be encouraged, for its own welfare.

By mutual understanding, arbitrators between the Grand Lodge of the State of New York and the St. John's Grand Lodge were appointed, but their progress was stayed by the new complications incident to the Phillips schism.

ST. JOHN'S GRAND LODGE GAINS PROMINENCE.

The Annual Communication of June, 1849, resulted in the election of Henry C. Atwood, Grand Master; Ward B. Howard, Deputy Grand Master; John W. Simons, Senior Grand Warden; Franklin Wilson, Junior Grand Warden; Robert Macoy, Grand Secretary; W. H. Cornell, Grand Treasurer; A. Coloveloni, Edward B. Hays, and David Cochrane, Grand Lecturers.

On November 19, of the same year, St. John's Grand Lodge was given the honor by the public authorities, of receiving the remains of Major-General Worth, a brother, and officer of the army, whose body was to rest in Greenwood Cemetery, until the magnificent monument, now standing at Broadway and Twenty-fifth Street, should be completed.

(On November 25, 1857, the united Grand Lodge of New York dedicated the monument.)

Thus an impetus was again aroused, and the following Lodges were enrolled: Harmony, No. 19, York, Silentia, German Pilgrim, Zeredatha, Palestine, Joppa, Solomon's, Zschockke, Empire City, and United States, making of active Lodges, twenty-four.

The arbitration for a union was now renewed between the Grand Lodge of the State of New York and the St. John's Grand Lodge.

On June 18, Senior Grand Warden, John W. Simons, reported that he and Brother Coloveloni were present when Past Grand Master Anderson installed Henry C. Atwood, at his residence, where he was confined from sickness.

THE HERALD OF PEACE.

The following preamble and resolutions were the harbinger of peace, and were adopted, *pro forma*, by influential Masons of both organizations :

“ *Whereas*, A difficulty exists in the Masonic family in this State.

And *whereas*, Said difficulty arises, either from a wrong apprehension of rights, or a disposition to do wrong by one of the two parties, said difficulties having caused a separation, and the two parties are known, one as the ‘Grand Lodge of the State of New York,’ and the other as the ‘St. John’s Grand Lodge of the State of New York.’

And, *whereas*, The undersigned, Master Masons in regular standing, members of Lodges under the jurisdiction of the two parties above named, feeling desirous of effecting an honorable settlement of existing difficulties, respectfully request that you will propose to the two parties above set forth the following plan as a basis for such settlement: One to be chosen by the party known as the Grand Lodge of the State of New York, and one to be chosen by the party known as the St. John’s Grand Lodge of the State of New York, as arbitrators, who shall be selected from Present and Past Grand Officers of Grand Lodges other than their own; and the Brethren, when so chosen, shall themselves choose an umpire—who shall compose a Board of Arbitration, and shall be free from bias or prejudice, and shall decide the matter of difference between the two parties on pure Masonic principles. They shall have full power to send for persons or papers, and may summon to appear before them and give testimony, any and every person they may deem proper; and after a fair and impartial examination of all the facts and evidence before them, shall decide whether the men who

formed the St. John's Grand Lodge were justified in the course they pursued, and whether the same is a legally constituted Grand Lodge, according to ancient usage, former precedents, and general constitution of Masonry; and should they decide that said St. John's Grand Lodge is a legally constituted Grand Body, it shall continue its organization as a legally constituted Grand Lodge, and shall be so acknowledged. If, on the contrary, the arbitrators should decide they are not a legally constituted Grand Lodge, and were not justified in the course they pursued in forming and continuing the same—then the said St. John's Grand Lodge shall cease to exist, and no longer ask to be recognized or known as such, and shall forthwith call in the Warrants and Dispensations they have issued.

It is distinctly understood, that should the Most Worshipful Grand Masters of the Grand Lodges of the States of Connecticut and New Jersey approve of the above plan of arbitration, they shall forward to the Secretaries of the two parties a copy of the above, which they shall each present to their respective Bodies for approval, and if adopted, then immediate measures shall be taken for carrying the foregoing into effect.

It is also distinctly understood, that the whole proceedings shall be conducted on pure Masonic principles, that the rights of both parties may be fully maintained, to the end that harmony may be again restored to the Masonic family within our State.

R. R. BOYD,	}	Members of the Grand Lodge of the State of New York.
J. B. FOX,		
DANIEL WEST,		
JOHN A. KENNEDY,		
W. N. LEWIS,	}	Members of St. John's Grand Lodge of the State of New York.
CHARLES F. LINEBACK,		
ROBERT MACOY,		
OSCAR F. HAWLEY,		
JOHN W. SIMONS,		
WM. H. CORNELL,		

NEW YORK, March 24, 1849."

Brothers Boyd, Fox, and West, of the Grand Lodge of the State of New York, were attached to one portion of the old Grand Lodge, and Brothers Kennedy and Lewis to the other portion.

ARBITRATION ACCEPTED BUT FRUSTRATED.

Communications relating to arbitration being had with the Grand Lodges of Connecticut and New Jersey, with unusual warmth of expression the Grand Masters, A. C. Babcock and John P. Lewis, respectively, especially the latter, accepted the duties tendered and frankly offered their services. Their written replies were hailed with great satisfaction, and so acknowledged by resolutions adopted June 7, 1849, and the local Fraternity looked confidently to peace and a union. The approving resolutions were adopted by St. John's Grand Lodge, June 5, 1849, and were communicated to the Grand Lodge of the State of New York, in the following terms :

“St. John's Grand Lodge of the State of New York, }
Grand Secretary's Office, Tues. Eve., June 5, A. L. 5849. }

RT. W. BROTHER: At the annual Grand Communication of St. John's Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York, a communication being under consideration, signed by five members of the Grand Lodge of the State of New York, and five members of St. John's Grand Lodge of the State of New York, relative to and proposing a plan for an arbitration of the present difficulties existing in the Masonic family in this State, it was unanimously—

Resolved, That St. John's Grand Lodge cordially approves of the recommendations contained in the foregoing communication, and the praiseworthy sentiments expressed in the fraternal communications of the M. W. Grand Masters of the States of Connecticut and New Jersey, and that it will cheerfully abide the decision of such arbitration.

Resolved, That a copy of the above resolution, duly attested, be forwarded to the Rt. W. Grand Secretary of the

Grand Lodge of the State of New York, and the M. W. Grand Masters of the Grand Lodges of the States of Connecticut and New Jersey.'

During the session of the Grand Lodge, a Committee of five was appointed to make the necessary arrangements to carry the same into effect.

I have the honor to be, with fraternal regard,

.....
L. S.
.....

Your obedient servant,

CHARLES F. LINEBACK,
Grand Secretary.

To the Rt. W. ROBERT R. BOYD,

Grand Secretary of the M. W. Grand Lodge of the State of New York."

Benjamin B. French, G. Master of the Grand Lodge of the District of Columbia, was expected to be the umpire, if one became necessary.

In due course, July 11, a communication was received by the Committee of St. John's Grand Lodge, from Grand Secretary R. R. Boyd, transmitting a copy of the proceedings of the Grand Lodge of the State of New York, stating its approval of the course proposed.

Pending this question, in June, 1849, a rupture had taken place in the Grand Lodge of the State of New York, by which there had been formed the "Isaac Phillips Grand Lodge."

SESSION OF AUGUST 2D.

A Committee, of which Charles Lineback was chairman, on August 2d, 1849, reported to St. John's Grand Lodge, that a difficulty ending in a division of the Grand Lodge of the State of New York had occurred, and consequently some notice of the same might become necessary, incident to the proposed settlement of questions of difference between the St. John's Grand Lodge and that of the State of New York, "though only one of the parties have taken any steps in the matter, and it is not known to your Committee, whether the other party desires or intends to do so."

The Committee were requested to report all communications pertaining to the above, and accordingly several letters were produced.

Brother Robert Macoy stated that, pursuant to the request of Grand Master Henry C. Atwood, on July 30, communications had been transmitted to John P. Lewis and A. C. Babcock, the Grand Masters of the Grand Lodges of New Jersey and Connecticut, the accepted arbiters of the pending differences, stating the matter of the schism in the Grand Lodge of the State of New York, and saying, "under these circumstances we would fraternally ask your *advice* in the premises as to the propriety of arbitrating with either of the two parties at present, or what course should St. John's Grand Lodge pursue? One branch of the Grand Lodge received our resolutions, and acted upon them, which action is dated June 7, two days after the division, and one day after the installation of the officers of the other, and they were installed by the same authority that gave St. John's Grand Lodge existence."

No answer was acknowledged from the Grand Master of Connecticut; but from John P. Lewis, the Grand Master of New Jersey, was a letter to the Grand Secretary of St. John's Grand Lodge, dated Eatontown, August 1st, 1849, to the following effect:

"DEAR SIR AND BROTHER: Under existing circumstances, I would advise St. John's Grand Lodge to remain quiet and await the issue of time—particularly so *as new* difficulties have arisen, in which your Lodge has not been involved. It is desirable that the whole body of the Fraternity should be interested, or rather act in the recommendations to which allusion is made in the communication received from you this morning, which cannot be the case in the present state of matters."

This peculiar letter from an accepted arbitrator to one of the parties in private, led to a cessation of any further attempt at a union for the present, and St. John's Grand Lodge

adopted a resolution to the effect, that it postponed further consideration of the matter of arbitration, in accordance with the recommendation of the Grand Master of the Grand Lodge of New Jersey.

A resolution to rescind the motion, adopted August 2, to discharge the Committee on Arbitration was lost.

THE LETTER OF GRAND MASTER BABCOCK OF CONNECTICUT.

The session of September 4, 1849, revealed that the Grand Master of Connecticut, A. C. Babcock, had responded to the communication addressed to him by the Grand Secretary, Robert Macoy, under the instruction of the Grand Master. Brother Babcock's letter was dated August 1, and, as the minutes of proceedings say, "which from some mismanagement was not received in time for action at the special meeting of August 2."

Among the opinions expressed in the letter was the following:

"It is my opinion, as well as that of all the officers and Past Grand Officers of the Grand Lodge of this State, residing here, together with all brother Masons with whom I have conversed upon the subject, that the Grand Lodge of which R. R. Boyd is Grand Secretary is the just and legal Grand Lodge of the State of New York. The cause of the *rioters* at the last meeting of the Grand Lodge in June, is much more censurable and unmasonic than any charge I have ever heard against the St. John's Grand Lodge. And I think the order given, forbidding you to celebrate, was unjust and oppressive; but the course taken by you afterward, was all the reason ever offered by any in our Grand Lodge for refusing fellowship with you. My advice is, that you carry out the arbitration as begun with the Grand Lodge of the State of New York, of which J. D. Willard is Grand Master." St. John's Grand Lodge made this peculiar memorandum:

"The communication, not being addressed officially, was, on motion, referred back to the R. W. Grand Secretary."

The letter was directed to the Grand Secretary of St. John's Grand Lodge, in like manner as the letter from the Grand Master of New Jersey, which had been received.

FUNERAL REGALIA.

A resolution was adopted by the Grand Lodge defining the particular regalia to be worn by the brethren in public procession when attending a funeral, to wit: "a white linen apron, trimmed with black ribbon half an inch wide, with the square and compasses formed of the same material in the center of the apron; also a black crape rosette on the left arm, and a sprig of cassia on the left breast."

Music to be dispensed with on all funeral occasions.

At the quarterly meeting December 4, 1849, the following brethren were elected trustees, with power to accept certain burial lots proffered: William H. Cornell, A. Coloveloni, and John W. Simons.

LODGES WARRANTED.

Members of York Lodge, No. 3, were empowered to resuscitate the Lodge at any time by paying the sum of five dollars.

Harmony Lodge, No. 19, U. D., was granted a Warrant.

Silentia Lodge, No. 2, U. D., was likewise warranted.

German Pilgrim Lodge, to be known as No. 20, was instituted and granted a dispensation.

1850.

The Constitution of St. John's Grand Lodge was read June 4, 1850, and, subsequent to unimportant amendments, was adopted. Further allusion to it is not made herein, as it had but a seven months' existence.

Most Worshipful Henry C. Atwood was re-elected Grand Master, and Ward B. Howard, Deputy; Thomas Hyatt, Senior Grand Warden; Daniel Sickels, Junior Grand Warden; William H. Cornell, Grand Treasurer; Robert Macoy,

Grand Secretary ; James G. Kent and C. D. Westbrook were re-elected Grand Chaplains.

The following-named brethren, on June 11, 1850, were expelled from all the rights and privileges of Masonry :

John A. Kennedy, Past Master, Lodge No. 106.

William Boardman, Past Master, Lodge No. 21.

Greenfield Pote, Past Master, Lodge No. 27.

R. R. Boyd, Past Grand Secretary, Past Master of Lodge No. 8.

The following proceeding was then had in the matter looking toward a union with the Grand Lodge of the State of New York, over which Brother William H. Milnor presided ; to wit, the adoption of three resolutions : the first one declaring unfeigned satisfaction at the action of the Grand Lodge of the State of New York in acknowledging the legality of the various Lodges under the jurisdiction of this Grand Lodge. The second, 'declining to acknowledge the Grand Lodge under the guidance of Brother Isaac Phillips ; and the third, forbidding the Lodges to receive the members of the latter as visitors.

A Warrant was authorized to be issued to a number of brethren at Sing Sing, to be known as Zeredatha Lodge, of which Abraham G. Levy should be the first Master. Joppa Lodge of Brooklyn was likewise warranted, and Charles S. Westcott nominated as its first Master.

A Warrant was authorized to be issued to a number of brethren for the establishment of Zschokke Lodge, of which Phillip Merkle should be the first Master.

THE FUNERAL OF GENERAL ZACHARY TAYLOR,

late President of the United States, took place on July 23, 1850, and St. John's Grand Lodge, by invitation of the municipal authorities, was given the Masonic post of honor.

On September 3, a Warrant was granted to establish Palestine Lodge, of which William Harrigan should be the first Master.

As to the revival of the subject of a union, and its final consummation, December 27, 1850, see *ante*, Proceedings of the Grand Lodge of the State of New York.

On the great day of the Masonic union at Tripler Hall, on Broadway, subsequent to the delivery of the addresses, and after the declaration by Grand Master, H. C. Atwood, that St. John's Grand Lodge was dissolved, the Masters of the several Lodges were called to come forward and receive their new Warrants.

The first Master called was Thomas Abbot, of Independent Lodge, No. 7—it being the senior Lodge of that jurisdiction. The Grand Secretary read to him the new Warrant of Independent Lodge, which thenceforth was to be No. 185. The other Masters were then called forward in order, but the ceremony of reading the Warrant was not performed in any instance except the first. The following are the names of these Lodges, with the new numbers which they received with their Warrants :

Old.	New.	Old.	New.
No. 7. Independent Lodge,	No. 185	No. 2. Silentia Lodge,	No. 198
8. Armour	186	19. Harmony	199
9. Darcy	187	21. Zeredatha	200
10. Marsh	188	22. Joppa	201
11. Cortlandt	189	23. Zschokke	202
5. Munn	190	6. Templar	203
13. Lebanon	191	14. Palestine	204
1. Benevolent	192	24. Hyatt	205
15. Ulster	193	25. Empire City	206
16. Piatt	194	26. U. States	207
17. Excelsior	195	Atwood	U. D.
18. Solomon's	196	Worth	U. D.
3. York	197		

The last named two Lodges received dispensations.

German Pilgrim Lodge, No. 20 ; Mount Liban Lodge, No. 4, Warrant dated September 27, 1837 ; Fidelity Lodge, No. 6, Warrant dated October 30, 1837 ; Phillipstown Lodge, No. 12, Warrant dated September 12, 1837, were Lodges that

had existed, but were not living under Warrants at the time of the union. Thus the first St. John's Grand Lodge ceased.

THE SCHISM OF 1849.

Introduction to the Historical Narrative of the Defection in the Grand Lodge of the State of New York; thus forming the "John D. Willard Grand Lodge" and the "Isaac Phillips Grand Lodge."

Before presenting in detail the subject that caused a schism in the Grand Lodge, it may be well to point out the salient points on either side that had a legal aspect. The two Grand Lodges, subsequently formed, claimed respectively that they were acting solely under a true construction of the law.

For the sake of distinction we will designate the two Grand Lodges, the "Phillips Grand Lodge," favored by the city members, and the "Willard Grand Lodge," favored by the country members, inasmuch as Isaac Phillips, of the city of New York, and John D. Willard, of West Troy, became the first Grand Masters, respectively.

The main question was whether Past Masters of Lodges should be an integral part of the Grand Lodge, with the right of activity, and vote. The Phillips party maintaining that no power by alteration of Constitution or Regulations could deprive Past Masters of their claimed inherent right, and the Willard disputants insisting that by amendment to the Constitution the composition of the activity in the Grand Lodge could be modified.

THE PHILLIPS GRAND LODGE.

FIRST, we quote, in brief, the authority upon which the Phillips party relied to sustain their position, thus: at the beginning of the eighteenth century, upon the retirement of Sir Christopher Wren, certain Masons in London, England, resolved to cement themselves under a new Grand Master,

and the officers of four old Lodges with some *other old brethren* met at the Apple Tree Tavern, in 1717, and voted the oldest Master Mason then present into the chair. At the assembly on the 24th of June, the oldest Master Mason, who was the Master of a Lodge, having taken the chair, the *brethren*, by a great majority of hands, elected Mr. Anthony Sayer, Grand Master of Masons for the ensuing year, who was forthwith invested by the *oldest Master* and installed by the *Master of the oldest Lodge*.

Furthermore the authority of Preston was quoted, thus: "Every *annual* Grand Lodge has an inherent power and authority to make *new* regulations, or to alter *these*, for the *real benefit* of this ancient Fraternity; *provided always* that the old land-marks be carefully preserved; and that such alterations and new regulations be proposed and agreed to at the third quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of *all the Brethren* before dinner, in writing, *even of the youngest apprentice*; the approbation and consent of the *majority of all the Brethren present* being absolutely necessary to make the same binding and obligatory."

That in consequence of innovations made in the fundamental law, and what were then understood to be land-marks of the Institution, the old Masons became greatly discontented and in a few years after *separated*, on account of those innovations, organized according to the Ancient York Constitutions, and from them the Grand Lodge of the State of New York derived its Warrant and holds lineal descent. That said charter or Warrant of 1781, says definitely, "and lastly, We do hereby authorize and empower our said Trusty and Right Worshipful Provincial Grand Master and Grand Wardens, together with their lawful associates, being the installed Masters, Wardens, and *Past Masters* of the regular Lodges within the jurisdiction aforesaid, in Grand Lodge assembled, to nominate, choose, and install their successors, to whom they shall deliver this Warrant, and invest them," etc.

And in addition to the reiteration of the above in several

authoritative instruments, and in the *presence* and by the *voting* of *Past Masters* at the first assembling of Lodges at the Assembly Hall, at Roubalets, in the city of New York, on the 5th day of December, 1782, when the Provincial Grand Lodge was organized; that there had been a solemn compact made and confirmed on June 7, 1827, which contained a fourth article, as follows:

“That the number of Lodges which one Master or Past Master may represent shall not exceed three, that Past Masters shall not be represented by proxy,” etc. Therefore, by this solemn compact, Past Masters were recognized as constituent elements of the Grand Lodge, and by no power could be divested of organic existence in that Grand Body.

THE JOHN D. WILLARD GRAND LODGE.

SECOND, it may be briefly stated, on the part of the John D. Willard party, that they claimed undoubted right to alter the Constitutions, Regulations, or even the Compact of 1827 (which could not be superior to the Constitution), under certain processes and restrictions. That the Constitutions had been alterable from the earliest times, and had been amended by all Grand Lodges, and emphatically by the Grand Lodge of New York. That even the Compact of June 7, 1827, had created a change in the Masonic government, and that it was subjected to amendment or alteration under Masonic processes not in violation of ancient landmarks, of which restrictions of the powers of Past Masters was not one.

In testimony taken in London, in the matter of the settlement of certain rights to money, etc., Rowland G. Alston, President of the Board of General Purposes, asserted that the inherent, vested, and inalienable right, as claimed for every Past Master of every Lodge to vote on every question, as members of Grand Lodge, did not exist; and that no authority for such a doctrine is to be found in the history or principles of Freemasonry, and there existed no reason to

believe that Past Masters ever had either vote or place in the Old Mother Grand Lodge of York. That the *right* did not exist in the Grand Lodge of London in the early part of last century, but was simply allowed.

That of the two Grand Lodges that existed in London, known as the Ancients and the Moderns, the latter never permitted the Past Masters to vote, nor did they, until the union of 1813, when the right was granted, but it was not conceded as an original or indestructible right. That such right is not inherent or a land-mark, inasmuch as many Grand Lodges deriving their organic authority from the Grand Lodge of England never have permitted activity of vote to Past Masters.

That the Warrant granted to New York in 1781 was Provincial, that this Warrant has long since expired, and that the Grand Lodge is an independent one, invested with inherent Masonic powers.

The rights of Past Masters, therefore, are neither ancient nor universal, neither a land-mark nor an established usage of the Fraternity.

SOME OF THE LEGAL ARGUMENTS OF THE RESPECTIVE PARTIES.

The difficulties herein referred to had their outbreak at Masonic Hall, in the Howard House, in Broadway, southwest corner of Howard Street, June 7, 1849. Most Worshipful John D. Willard was the Grand Master, and had been first elected to that office in June, 1846, without an opponent. The Deputy Grand Master from 1846 to 1848 was Isaac Phillips. The Grand Secretary was Robert R. Boyd. John Horspool was Grand Treasurer. At the election held June, 1848, Right Worshipful Isaac Phillips, then Deputy, declined to allow his name to be used again for the office of Deputy, and Oscar Coles was duly elected; Isaac Phillips had been nominated for Grand Master against John D. Willard. Out of 364 votes cast, however, the latter received 241, and Right Worshipful Isaac Phillips received 123. Of the 364 votes, 184 had been cast by members of Lodges

from the country, and 166 by members of city Lodges, the balance by Grand Officers.

When we look back to the source of trouble and discontent in the Grand Lodge, as between the country and city influences through their Lodges and representatives, we still find looming up the old effort of the Grand Lodge to improve the condition of the Lodges at a distance from the city, by sending Grand Lecturers among them, whose interests were, to some extent, personal and distinct from the interests of the Fraternity, and a foundation for sectional jealousies sprang up and proved a bane to its prosperity. Thus, when the new plan of visitation was adopted in 1814, the State was divided into three Masonic districts, one embracing the city of New York, the other two the North and West. While country Lodges might be present by proxy, no system of paying representatives for mileage and attendance had been adopted.

The visiting system was quite successful in obtaining money collections from the country, but nearly one half of the amount was required to pay the District Visitants, and the balance went to the Charity Fund. Thus, from 1814 to 1820, as hereinbefore set forth, the collections were \$22,185.59, of which there were retained for personal expenses \$10,244.84. This caused a feeling of discontent in the Grand Lodge, and the visiting system became odious and was finally abolished. The result was the new plan of visitation introduced in 1819, by which it was proposed, that eighteen Grand Visitors should be appointed to travel the State: 30 miles and 8 hours to constitute a day's labor, at the rate of \$2.50 per day, payable from the Grand Lodge funds. The Grand Visitors to be the representatives of their District Lodges by proxy. This plan was rejected in June, 1821. Finally, thirteen hundred dollars were appropriated to pay expenses of country attendants, and a resolution adopted to pay proportionately representatives from Lodges in the country in future. Authority was given to any delegate to represent five Lodges and five Past Masters, thus permitting one brother to cast as many as twenty-one votes on a given question.

The result of the Grand Visitation system had insidiously created an influence that was unanticipated, engendered by personal intercourse; the brethren in the country became arrayed in hostility to those of the city, under the erroneous idea that their interest in the Grand Lodge had been ignored, and that they had no other return for the payment of their dues than the instruction they received from the Grand Visitors.

Prior to the election of John D. Willard to the position of Grand Master, it had become quite customary for the Deputy Grand Master to transact the business of the Grand Lodge, both as to the country Lodges and that pertaining to the city Lodges. It became quite irksome to the Deputy, Isaac Phillips, to find that the Grand Master, although residing in West Troy—in connection with the Grand Secretary, Robert R. Boyd—transacted the business of the Grand Lodge without the material assistance of the Deputy, who was relegated to duty only as to matters pertaining to the city Lodges. The Grand Master failed to consult his Deputy in any wise pertaining to the welfare of the Lodges in the country, and furthermore insisted on being personally present and presiding at the annual sessions of the Grand Lodge. New Lodges were instituted in the country by dispensations and old Lodges were revived. These matters had grieved the Deputy; hence he declined re-election in June, 1848, and failed election for Grand Master at the same communication.

On the following day, at the close of the morning session, Worshipful John S. Perry, of Troy, introduced the resolutions which became the bitter cause of contention.

“Resolved, That this Grand Lodge approve of the following amendments to the Constitution, and give their affirmative vote thereto. And this G. Lodge do so far adopt and sanction the same, as it is in their power to adopt and sanction any amendment at one June communication.

Resolved, That said proposed amendments be appended to the published proceedings of this Grand Lodge, at the end, for the consideration of the Lodges, pursuant to the one hundred and sixth Article of the Constitution.

First Amendment.—In the fifth line of Article third, after the word ‘and,’ insert the words ‘also to the extent hereinafter provided for,’ so that the whole Article will read as follows :

This Grand Lodge shall be composed of all the Grand Officers, the Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Secretaries, and Past Grand Treasurers, the Masters and Wardens, or the Representatives legally appointed of all the Lodges under its jurisdiction ; and also, to the extent hereinafter provided for, the Past Masters by election, and service of one year in the chair, of all such Lodges under its jurisdiction.

Second Amendment.—Add a new article to the Constitution, to be numbered cviii., in the following words, viz. :

ARTICLE CVIII.

All Past Masters of Lodges under this jurisdiction, who shall have been duly elected and installed, and served one year in the chair, and in good standing, shall be honorary members for life of this Grand Lodge ; and as such, shall be entitled to be present at its meetings and participate in its deliberations, but shall not, as such, be entitled to vote. The Past Master of each Lodge who shall have last passed the chair thereof, shall be an *acting* member of this Grand Lodge, and as such, shall be entitled to vote ; so that each Lodge, by its officers or proxy, shall be entitled to three votes, and the last Past Master, if present, to one vote, making four votes in all. And all provisions of this Constitution relative to voting, or the right of voting, by members of this Grand Lodge, shall be deemed to apply to acting members only, and not to honorary.”

These resolutions received the affirmative vote of a majority of the representatives present, and then were subject to action under the Constitution before they could become operative. The amendments so far adopted were directed by the Grand Lodge to be appended to the printed proceedings, and sent to all the Lodges, as required by Article cvi., above

referred to. This was duly performed by the Grand Secretary.

THE GRAND LODGE HELD ITS QUARTERLY MEETING

at the Howard House, March 6th, 1849, at which there were present :

Oscar Coles, Deputy Grand Master, as Grand Master.

William Willis, Past Deputy Grand Master, as Deputy Grand Master.

Isaac Phillips, Past Deputy Grand Master, as Senior Grand Warden.

Fitzgerald Tisdall, as Junior Grand Warden.

R. R. Boyd, Grand Secretary.

John Horspool, Grand Treasurer.

H. C. Ginnel, as Grand Chaplain.

J. P. Beaumont, as Grand Marshal.

J. W. Hudswell, Grand Standard Bearer.

John Scott, as Grand Sword Bearer.

J. Solomon and D. West, Grand Stewards.

W. H. Walling, Senior Grand Deacon.

H. Wenzel, as Junior Grand Deacon.

W. Boardman, Grand Pursuivant.

Greenfield Pote, Grand Tyler.

Representatives of the Grand Lodges of Brazil, New Jersey, and Ireland, and of eighteen Lodges, to wit,

St. John's, No. 1.

Mt. Moriah, No. 27.

Independ. Royal Arch, No. 2.

German Union, No. 54.

Holland, No. 8.

Hohenlinden, No. 56.

Trinity, No. 12.

Manhattan, No. 62.

L'Union Française, No. 17.

Richmond, No. 66.

Abrams, No. 20.

Montgomery, No. 68.

Washington, No. 21.

Pythagoras, No. 86.

Adelphi, No. 23.

Manitou, No. 106.

Albion, No. 26.

Anglo-Saxon, No. 137.

Right Worshipful Brother Isaac Phillips offered the following preamble and resolutions :

“Whereas, At the last Annual Communication of this Grand Lodge, a proposition was made, in the form of an amendment to its written Constitution, which, if adopted and allowed, would have the effect of disfranchising and depriving Past Masters (one of the classes of members composing the Grand Lodge) of their right to vote in this Body, thus virtually changing and revolutionizing its composition as it has existed from the period of its original charter ;

And *whereas,* Such proposition is without warrant in said Constitution ; at variance with all the principles upon which this Grand Lodge was originally constituted, has ever been maintained, and is now established ; in direct violation of, and dangerous to, the safety and permanency of the articles of union or compact unanimously agreed to at the union of the two Grand Lodges existing in this State in the year 5827, and destructive to the peace and harmony of this Grand Lodge ;

And *whereas,* Any departure from these settled and fixed principles would enable Past Masters with equal propriety, when in the majority, to take from Masters or Wardens of Lodges their right to vote as members of the Grand Lodge, or in like manner would enable the Wardens to cut off the rights of Masters of Lodges whenever occasion or convenience might seem to them to require such proceeding. Therefore,

Resolved, That it is not in the power of one portion of the members of the Grand Lodge to disfranchise another portion possessing the same rights, deriving its existence from the same source, and co-equal in all respects, as a component part of the Grand Body.

Resolved, That the proposition offered at the last Annual Communication, to deprive Past Masters of their right to vote in the Grand Lodge, is unconstitutional and revolutionary, and that any action tending to its consummation, either by the vote of Lodges, or by any vote of the Grand Lodge, would be void and of no force or effect.

Resolved, That it is our unalterable determination to main-

tain the Union of 5827, whatever may be the action of the Lodges on the proposed amendment, by preserving the rights of Past Masters as they exist under the said Compact of Union, and as they have existed from the first organization of the Grand Lodge of this State.

Resolved, That any action that will destroy the right of Past Masters to vote as members of the Grand Lodge, would be at variance with sacred obligations, and any assumption of power, however specious, not contained and clearly expressed in the Articles of Union of June, 5827, would be in violation of good faith.

Resolved, That while we fully admit that this Grand Lodge, when duly convened, has the power to make laws, to regulate and preserve the rights of its members, to direct the manner and form in which they shall be exercised and enjoyed, we utterly and unqualifiedly deny its power or authority to abrogate or destroy any of those rights, excepting for just cause.

Resolved, That we will use all honorable and justifiable means to protect our Past Masters in due exercise and enjoyment of their right to vote in the Grand Lodge as well as to defend, to the best of our ability and means, the integrity of the Union of 5827; and for this purpose we do earnestly and affectionately call on and urge those Lodges who have already declared in favor of changing the present composition and organization of this Body, to re-consider, annul, and withdraw the same—and those yet having the matter under consideration to forbear giving in their approval, and thus preserve the good faith, harmony, and prosperity of the M. W. Grand Lodge of the State of New York.

Resolved, That the R. W. Grand Secretary cause the foregoing preamble and resolutions to be printed forthwith, and, immediately thereafter, a copy be sent to each Grand Officer and Lodge under this jurisdiction."

On motion to accept and adopt the above preamble and resolutions, the Right Worshipful Oscar Coles, Deputy Grand Master presiding, declined putting the question, declaring

that he considered it *unconstitutional* for the Grand Lodge at its quarterly session to act on any measure which interested the whole Body ; when his decision was appealed from, and on the question being taken, his decision was reversed. The question was then taken on accepting and adopting the preamble and resolutions, which was carried *unanimously*.

As to the above, on the ensuing Annual Communication, June 6, 1849, Worshipful Brother Henry L. Palmer, of Evening Star Lodge, No. 75, offered the following resolution, and had the same referred to a Special Committee. The Committee consisted of Brothers H. L. Palmer, J. Hyde, and A. A. Holly :

“ *Resolved*, That the preamble and resolutions offered by Isaac Phillips, and adopted by the Grand Lodge at the last quarterly meeting, held on the 6th day of March, 5849, declaring the amendments to the Constitution, which were then before the subordinate Lodges for their consideration, ‘ unconstitutional and revolutionary,’ were adopted in violation of the Constitution, and were a manifest and unwarrantable attempt to interfere with and control the action of the Lodges, upon a question legally and constitutionally formed, and are disapproved of by this Grand Lodge ; and that the said preamble and resolutions be expunged from the minutes of that communication.”

This special Committee reported that Article seventh of the Constitution of this Grand Lodge provides that the Grand Lodge shall hold quarterly communications in September, December, and March, in each year ; but the same Article provides expressly “ that no regulation affecting the general interest of the Craft shall be changed or adopted except at the (annual) meeting in June.” This latter provision has ever been held to cover all matters relating to the general interests of the Fraternity of the State. . . That, at the last quarterly communication of this Grand Lodge, held on March 6th last, when not a Lodge out of the city of New York, and only eighteen of those in the city were represented,

Past Deputy Grand Master Isaac Phillips arose in his place, and offered a preamble, declaring the proposed amendments, before alluded to, to be "unconstitutional and revolutionary," and that any action tending to the consummation thereof would be void, and of no force or effect; and assumed to coerce the action of the subordinate Lodges upon the proposed amendments. Upon the presentation of this series of resolutions, the Right Worshipful Oscar Coles, Deputy Grand Master, acting as Grand Master, to his honor be it said, unhesitatingly declared the resolutions to be out of order, on the ground that "he considered it unconstitutional for the Grand Lodge at its quarterly meeting to act on any measure which interested the whole Body." He was unquestionably right in this position; but, an appeal being taken from his decision, it was reversed, and the resolutions forced to a vote, adopted, and sent forth broadcast throughout the length and breadth of the land, as the solemn judgment of the Grand Lodge of New York upon this question.

Your Committee unhesitatingly pronounce this, in their judgment, as an unwarrantable and unjustifiable attempt to coerce and control the action of the subordinate Lodges upon the amendments to the Constitution, and as such, was clearly and palpably in violation of the plain provision of the Constitution, revolutionary, and richly meriting the censure and condemnation of this Grand Lodge. Your Committee conceive that the opinion of the Grand Lodge will be best expressed by adopting the resolutions referred to them, thus directing the record of those disgraceful proceedings to be erased.

CHAPTER VIII.

1851-1860.

HISTORICAL NARRATIVE AND ARGUMENTS OF THE JOHN D.
WILLARD GRAND LODGE, *IN RE* THE PHILLIPS SCHISM.

[As presented in the Report of the "Geneva Convention;" extracts from the "Case and Opinion," by Counselor Reuben H. Walworth, formerly Chancellor of the State; and in the Report of the "Committee of Sixteen," appointed under a resolution presented by Right Worshipful Brother Nelson Randall, on June 7, 1849, as to the disturbance that had occurred on June 5, 1849.]

1849-1858.

It becomes necessary to revert to a preceding year.

On the occasion of the dedication of a Masonic Hall in Geneva, August 9, 1848, some three hundred of the brethren had gathered from different sections of the State, who, after the services, held an informal meeting and considered the proposed amendments to the Constitution, which, if adopted, would have the effect of restraining Past Masters in the right to vote at the Grand Lodge Communications. The Convention favored the amendments, and a Committee of twenty-two Masters, Past Masters, and Representatives of Lodges, located in different counties, were appointed to prepare a circular. This circular was issued in October, 1848. A second circular was issued on January 25, 1849. The following is a copy of the first :

THE CIRCULAR OF THE GENEVA CONVENTION, TRANSMITTED TO
ALL THE LODGES OF THE STATE.

At the dedication in Geneva, on the 9th day of August, 1848, of the new and beautiful Masonic Hall, a very large

number of the Fraternity from various Lodges were assembled. Being thus together, they availed themselves of the opportunity of advising with each other on the subject of the proposed amendments to the written Masonic Constitution of the State relating to Past Masters. An informal meeting was held, and a resolution unanimously adopted approving of those amendments, and commending them to the favorable action of the Lodges, and it was also voted that a Committee be appointed to issue a circular on the subject to the various Lodges of the State.

It is at the request and by the authority of that meeting that we now address you.

The amendment above referred to, received the affirmative vote of the Grand Lodge at the last June Communication. It is now submitted to the whole Fraternity; and the subject should receive from all the Lodges a calm and careful consideration, and such action as, in their opinion, will be most consistent with right and justice, and will most advance the interests of our beloved Order.

It is well known that, by the present Constitution, any person, whom any single Lodge in the State has thought proper to elect its Master for a year, and who has served his year in that office, becomes thereby a permanent member of the Grand Lodge, and, as such, a ruler for life over the whole Fraternity of the State. Nor, under the present Constitution, is this, his right to govern, changed or diminished by lapse of time or any other cause, provided he remains a member of any subordinate Lodge. He is, too, an independent as well as a permanent member of the Grand Lodge; he is not the representative of any Lodge; he cannot be instructed by any Lodge; he is not bound to consult the wishes of any portion of the Fraternity; but, in every exercise of his high powers, he is governed solely by his own caprice or his own sense of duty. The amendment under consideration proposes to change somewhat the organization of the Grand Lodge in reference to Past Masters. It proposes that, so far as membership in the Grand Lodge is an honor and a compliment, the Constitution shall remain as it

now is. It proposes that Past Masters shall be honorary members for life of the Grand Lodge, and, as such, be entitled to be present at its meetings, and to participate in its deliberations; but it proposes to diminish materially their right of voting, as such, in the Grand Lodge; and to confine that right to the Past Master of each subordinate Lodge who has last passed the chair thereof.

While the Masonic Constitution of the State has remained as it is, it has been right that every Past Master who chose should exercise, to the fullest extent, the privilege which the Constitution has conferred. No censure, certainly, can justly attach to him for so doing; but it is a privilege, we believe, which few comparatively covet, and which very many Past Masters have never once exercised, and it is to be presumed that if there are reasons for a change affecting the whole Fraternity, all will desire that such change take place.

We shall state very briefly a few of the considerations which have influenced our minds in considering the question of the expediency of the amendment proposed; but it may not be inappropriate to inquire, first, what was the ancient usage of the Fraternity in this respect? According to ancient usage were Past Masters members of the Grand Lodge? Or, on the other hand, is the regulation constituting them members a modern innovation?

Our own Masonic existence is derived from the Grand Lodge of England. It is believed that the oldest printed book of Masonic Constitutions, in any language, is that published in 1723 under the sanction of the Grand Lodge of England; for, previous to that time, a certain degree of secrecy, as regards the world at large, was observed, even in reference to "things proper to be written," and they were preserved only in written records of the Fraternity. A copy of this old and valuable book belongs to the library of the Grand Lodge of this State.

It would appear from this book, as well as other authorities, that there had been previously, in England, two formal revisions of the Masonic Constitutions: "First in the reign of

King Athelstane, the Saxon, and long after, in the reign of King Henry IV., the Norman." This Book of Constitutions (that published in 1723) was prepared with great care upon an examination of manuscript copies from Italy, Scotland, and England, and other ancient records; and it recites that the regulations it contains were conformed to "the Ancient Records and Immemorial Usage of the Fraternity." The following article copied therefrom shows who composed the Grand Lodge:

"The Grand Lodge consists of and is formed by the Masters and Wardens of all the regular particular Lodges upon record; with the Grand Master at their head, and his Deputy at his left hand, and the Grand Wardens in their proper places."

That very learned Masonic writer, the Rev. Dr. Anderson, who, as early as 1723, was Master of a Lodge in London, in mentioning the revival of the Grand Lodge of England in 1717, says there was revived the Quarterly "Communication of the officers of Lodges called the Grand Lodge."

We are happy to perceive that in those old Masonic Constitutions the republican doctrine of representation is distinctly recognized, and we allude to the fact as having a direct bearing upon the subject now before the Lodges of this State for determination. The following is one of the articles of that earliest printed Masonic Constitution extant, from which we have above quoted, viz.:

"The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assembling of the Grand Chapter or Lodge, at the three Quarterly Communications hereinafter mentioned, and of the annual Grand Lodge too; because their Master and Wardens are their representatives, and are supposed to speak their mind."

It will thus be seen that, according to *ancient usage*, the Grand Lodge was composed solely of the Masters and Wardens of Lodges, as the representatives of their Lodges, with the Grand Officers at their head. Each Lodge, therefore, by its representatives, had three votes; and there were

no other members of the Grand Lodge except the Grand Officers.

Other authorities might be adduced to show that, by ancient usage, this was the composition of the Grand Lodge. Such, for instance, is that furnished by a very old copy of the Masonic Constitutions, published under the authority of the Grand Lodge of the "Low Countries," which one of our members has examined; and in which the article defining the Grand Lodge, though written in a different tongue, is precisely the same in sense as that quoted above from the old Constitutions as published in England.

It is not material to inquire when or where the provision was first introduced which now prevails in this State and some other Masonic jurisdictions, making Past Masters, as such, members of the Grand Lodge. The little attention we have directed to this point inclines us to believe that, like many other innovations, it stole upon the Fraternity unawares; the first came quietly in as a matter of "courtesy." However that may be, it is certain that in the Grand Lodge of England it had not been introduced in 1746, nor in 1756, nor in 1767, nor in 1786; as will be seen by reference to the Masonic Constitutions, published in each of those years respectively, under the authority of the Grand Lodge of England, copies of which are in the library of the Grand Lodge of this State. It is certain that Past Masters were not members of the Grand Lodge of England when the Grand Lodge of New York separated from its mother and became an independent Grand Lodge.

At the present day the rule is not uniform; it varies in different jurisdictions. In Massachusetts, Past Masters are not members of the Grand Lodge, nor in Connecticut, nor in Ohio, nor in North Carolina. And it is believed that the same rule prevails in a majority of the States. In the District of Columbia they are members of the Grand Lodge, but the Past Masters of each Lodge have *in the aggregate but one vote*.

We do not maintain that the old rule, which had existed by ancient and immemorial usage, was so much a part of the

body of Freemasonry that it could nowhere be lawfully changed. We do not hold that the present regulation on the subject, in this State, is on that account null and void. On the contrary, we believe that the subject is, in some degree, a matter of local regulation ; and that the existing regulation in this State, being sanctioned by our present Constitution, is binding upon the Fraternity till the more ancient and more republican rule shall again be restored.

While, therefore, the consideration of ancient usage should properly have some weight with the Lodges in deciding the question which is before them, that question should, we think, be decided mainly by considerations connected with justice and expediency. Will the amendment proposed be an improvement or the reverse ?

It is a very important objection to the present regulation (though perhaps less so than some others) that, in its practical operation, it gives to the Fraternity of one section of the State a disproportionate power in the Grand Lodge, which is wholly inconsistent with those principles of equality which lie at the foundation of our Order. The country Lodges send their representatives to the June Communication, and, occasionally, a few Past Masters, who do not bear the appointment of a representative, attend, at much personal inconvenience, from towns bordering on the river Hudson or elsewhere. But, under all ordinary circumstances, the privilege, to Past Masters, of voting in Grand Lodge, in its practical operation and effect, is confined almost exclusively to the city of New York. At the last June meeting of the Grand Lodge, the officers and Past Masters of St. John's Lodge, No. 1, in the city of New York, cast nineteen votes ; Valley Lodge of Rochester, by its representative cast three votes. The officers and Past Masters of Independent Royal Arch Lodge, No. 2, in the city of New York, cast twelve votes ; Watertown Lodge of Watertown, by its representative cast three votes ; St. John's Lodge and Independent Royal Arch Lodge are both highly respectable Lodges. We do not allude to them in any invidious tone or spirit, but only for the purpose of showing, by the simple state-

ment of a fact, the practical working of the present system.

There are ninety-seven Lodges, in good standing, in the State—of which twenty-four are in New York City—and the officers and Past Masters of the twenty-four Lodges in New York are entitled to a greater number of votes in the Grand Lodge than the representatives of the seventy-three Lodges in the rest of the State. We use the term “New York” in the sense it is used in our Masonic Constitution, embracing all Lodges within six miles of the City Hall of that city.

No comments that we could make would add anything to the force of the above statement of facts.

But there are also other considerations which would lead us to regard the amendment as proper and expedient, even if all the members of the Fraternity in the whole State were residents of the city of New York. Even if all the Lodges of the State were located in that city, the right of voting, which is extended to Past Masters, would occasion great inequality of power in the Grand Lodge, as between different portions of the Fraternity. One Lodge would have twenty Past Masters to cast their votes, and another Lodge only one or two or three. And this now actually happens among the Lodges of the city. It is not the country Lodges alone who are interested in the proposed amendment; it would operate alike for our city brethren.

Again, while the present provision continues, it is a very natural desire, in each Lodge, that its officers and Past officers should wield as much power as possible in the Grand Lodge. Such power is increased by increasing the number of its Past Masters. Is there not danger, then, that considerations of this kind may, at some future time, if not now, affect the action of Lodges in the election of their own officers? Every Lodge in the city of New York, if it desires to retain, by re-election, as its Master, a valuable and experienced officer, whose services in that capacity it deems important to the Lodge, must, even now, do so at the sacrifice of the comparative aggregate power to be exercised by

its officers and Past Masters in the Grand Lodge. On the other hand, if a Lodge chooses to adopt a different policy and to change its Master every year, its Past Masters soon become numerous, and the votes soon tell with powerful and controlling weight upon the action of the Grand Lodge.

But it is the circumstance that Past Masters are permanent and independent members of the Grand Lodge which, in our estimation, forms one of the most important objections to the present system. We have seen that in the old monarchical countries of Europe, our institution was essentially a republican institution. Its legislators were elected annually by the Lodges and were the representatives of the Lodges; and the principles of equality and republicanism, which were inculcated and practiced in our Order, took deep root in the public mind, and brought forth rich fruit for the public good. Is it not, then, passing strange, that, in this age of free principles, and in our own republican State of New York, we should now find so aristocratic a feature ingrafted and existing in our present Masonic Constitution? It is, in our minds, a strong reason for the amendment proposed, that it will bring our Grand Lodge nearer than it now is to the republican organization, which was the original organization of all the Grand Lodges throughout the world.

But, if we are to have a large body of permanent members for life of the Grand Lodge, whose votes may control its action and over-ride the votes of the representatives of the Lodges and the wishes of the Fraternity, it would seem manifestly proper that such permanent members should at least be selected by the Fraternity at large or by their representatives. Whereas, in fact, each Past Master is selected by a single Lodge only, and derives his permanent power from the choice of a single Lodge. When the Master of a Lodge has passed the chair thereof, by a rule which is alike Masonic and republican, he returns in his Lodge to the level of his brethren, and can exercise *there* no power whatever by reason of the office that he has held. And yet by a strange anomaly, from the mere fact that a single Lodge,

perhaps a dozen men only, have thought fit to elect him their own Master for a single year, he becomes a member for life of the Grand Lodge, and, as such, a ruler for life over the whole Fraternity of the State.

Nor is the principle that the Grand Lodge should be composed of the representatives of Lodges wholly lost sight of in our present Masonic Constitution. It provides that "the representatives of ten Lodges, convened on due notice, shall be indispensably necessary to open or transact business in the Grand Lodge." If all the Past Masters in the State were present with the Grand officers they could not open a Grand Lodge. But yet, when the representatives of ten Lodges have assembled under the presiding Grand officer, and a Grand Lodge has been formed, thirty-five Past Masters coming in may nullify the unanimous will of these representatives of the Lodges. So, too, if twenty or fifty Lodges are present and represented, a sufficient number of Past Masters coming in may nullify the unanimous will of the representatives of the Lodges. They may adopt measures which the representatives of the Lodges unanimously vote against as injurious to the Fraternity ; and they may defeat measures which the representatives of the Lodges unanimously believe to be required for the general good. In like manner a large number of Past Masters, uniting with a small minority of the representatives of the Lodges, may control the action of the Grand Lodge, and defeat the will of a majority of the representatives of the Lodges and of the Fraternity.

We have distinctly stated as one reason, in our minds, for the amendment proposed, that it will tend to do away, in some degree, with that unequal power in the Grand Lodge which is now possessed by the city of New York. But we are not in this influenced by any unfriendly feeling toward the Free Masons of that city. We entertain no such feeling. On the contrary, we do full justice to the many pure-minded and noble-hearted Free Masons who reside in New York, some of whom justly enjoy a reputation which is not confined to our own State or country ; and we extend to the

whole brotherhood of that city the same fraternal regard which is extended by us to the Fraternity of the other portions of the State. We desire that the whole Fraternity of the State should, in every sense, be one Fraternity; and that all distinction of feeling, if any exist, between city and country, should be wholly done away. It is for this very reason that we desire the change proposed, for true fraternal regard can only rest, for its lasting basis, upon equality of privileges and equality of rights.

We address, then, not the Free Masons of one section, but all the Free Masons of the State; the Free Masons of New York, not less than the Free Masons of Erie or St. Lawrence or Steuben. We appeal, with confidence, to the Masonic principles and sense of justice of our New York brethren. Let them remember that, after the proposed amendment is adopted (if it shall be adopted), their privileges will still, in all things, be equal and, in some respects, superior to their brethren of the country. From each city Lodge there will usually be four votes in the Grand Lodge; from each country Lodge, usually but three. By the Constitution, and by the compact also, the important privilege is conceded that the meetings of the Grand Lodge are to be held in the city of New York. At the three Quarterly Communications, therefore, the whole Masonic power is exercised, in point of fact, by the city of New York alone; and at the Annual Communication in June, the representatives of the city Lodges can attend the Grand Lodge meetings with but little inconvenience, while the representatives of country Lodges can only be present at much personal sacrifice, leaving for that purpose their business, their families, and their homes. With the "compact," whatever may be its provisions, we have no wish to interfere. Again, by the Constitution and compact, the discretion of the Grand Lodge in the election of Grand Officers is curtailed, and one-half of the six highest officers must, under all circumstances, be chosen from the city of New York—a privilege, we believe, which is not conceded to any city or town by the Constitution of any other Grand Lodge of our country. By the Constitution and compact,

the only salaried officers of high grade *must* be chosen from the city of New York ; and, in point of fact, *all* the salaried officers are uniformly chosen from that city. Again, by the Constitution, the twelve Grand Stewards of Charity must all be chosen from New York ; and the high authority and powers of the Grand Stewards' Lodge—that important appendage of the Grand Lodge—are exercised wholly by the city of New York.

We allude to these facts for the purpose of showing to our city brethren that, by granting the proposed amendment to the Fraternity of the whole State, they will not concede too much. They can well afford the concession (if it be a concession) to the spirit of justice and of harmony.

Formerly, members of the Lodges in the city of New York paid double the amount of annual dues to the Grand Lodge that was paid by members of country Lodges. That distinction was long since done away. The change was moved in Grand Lodge by a representative from the country ; it received the unanimous vote of the country representatives, and was in accordance with the universal wish of the whole Fraternity of the country. The Free Masons of the State at large have thus shown their sincere desire to do away with any invidious distinction which might exist to the prejudice of their city brethren.

There are several reasons which have influenced our minds in favor of the proposed amendment, to which we have not alluded ; but this circular has already extended beyond the limits which we prescribed for it. In our opinion, the proposed amendment ought to be adopted, and we respectfully recommend to the Lodges that they give to it their affirmative vote. It may doubtless be liable to objection and criticism ; for what amendment is not ? Some may think that it goes too far, and others that it does not go far enough. But it should be borne in mind that the true question to be decided is, not whether the proposed amendment will make the Constitution perfect in the point to which it relates, but whether, on the whole, it will be an improvement, whether its adoption will make the Constitution better than it now is

or worse. Each Lodge, we trust, will give to this question a careful consideration, and then act as its own sense of duty shall direct.

This circular will be sent to every Master of a Lodge in the State, to be laid before his Lodge; and to guard against possible miscarriage by mail, a copy will also be sent to every Secretary of a Lodge, when known.

October, A. L. 5848.

H. L. PALMER,

Master, Evening Star Lodge, No. 75, W. Troy.

SALEM TOWN,

P. Master, Scipio Lodge, No. 110, Aurora.

WM. HOLMES,

Master, St. Paul's Lodge, No. 124, Auburn.

J. M. HATCH,

S. Warden, Utica Lodge, No. 47, Utica.

H. JUDSON,

Master, Syracuse Lodge, No. 102, Syracuse.

J. C. STRONG,

P. Master, Seneca Lodge, No. 113, Waterloo.

JOHN L. LEWIS,

Of Milo Lodge, No. 108, Penn Yan.

WM. WADE,

P. Master, Sylvan Lodge, No. 41, Moravia.

AUGUSTUS WILLARD,

Master, Eastern Light Lodge, No. 126, Greene.

L. H. BROWN,

Master, Watertown Lodge, No. 49, Watertown.

P. F. PARSONS,

Master, Oswego Lodge, No. 127, Oswego.

ENOS BARNES,

P. Master, Ark Lodge, No. 33, Geneva.

WILLIAM BREWSTER,

P. Master, Valley Lodge, No. 109, Rochester.

GEO. W. CLINTON,

J. Warden, Hiram Lodge, No. 105, Buffalo.

ASHER TORRENCE,

P. Master, Lockport Lodge, No. 103, Lockport.

- WM. SEYMOUR,
Master, Masters' Lodge, No. 5, Albany.
- A. J. ROUSSEAU,
Master, King Solomon's Primitive Lodge, No. 91, Troy.
- I. ROGERS,
Master, Hudson Lodge, No. 7, Hudson.
- CHAS. E. SHEPARD,
P. Master, Scipio Lodge, No. 110, Aurora.
- D. S. WRIGHT,
P. Master, Phoenix Lodge, No. 96, Whitehall.
- DARIUS CLARK,
Master, St. Lawrence Lodge, No. 111, Canton.
- A. MEEKER,
P. Master, Franklin Lodge, No. 90, Ballston.
-

Phoenix Lodge, No. 58, on November 30, 1848, held a meeting at Lansingburgh, and adopted a series of seven resolutions, supporting the position of the Geneva convention, making pointed allusions to their belief in the tenets of the Constitution, as pertaining to the illegal claims of Past Masters, and closed by sarcastic comfort to their opponents.

THE SECOND GENEVA CONVENTION.

The Geneva Convention on January 25, 1849, issued a second circular, signed by the same Committee of Twenty-two, and addressed to all the Lodges of the State. Its objects were several: To call attention to the lack of controversion of the various reasons set forth in the first circular of the convention; that the Past Masters had made a claim of "*inherent*" and "*inalienable*" *right*, which presented a new and most momentous question to be passed upon by the Lodges in adopting or rejecting the amendments. Old usages and constitutional law were quoted and illustrated; old authorities brought to the elucidation of modern views. As the Past Masters had referred to the "Rules and Regulations of the Grand Lodge of Pennsylvania" to sustain their

position, this second circular referred to those of Massachusetts, New Hampshire, Ohio, Alabama, and other States in opposition. And as the great feature of that circular pertained to the NEW YORK WARRANT, it is deemed of sufficient importance to insert it here :

Let us then consider for a moment, the ground upon which the New York Past Masters place their high claim to be our rulers forever—the ground which they have kindly stated to us, in order “that the question of right—*INHERENT* and *VESTED* right—may be put at rest.” Let us look at it, to the end that if it is indeed so, we may humbly and meekly compose ourselves to our lot.

The ground is this: that “in the original charter of the Grand Lodge,” from the Grand Lodge of England, Past Masters, with others, are named as the lawful associates in Grand Lodge of the Rev. William Walter, Master of Arts; Provincial Grand Master John Studholme Browning, Esq.; Provincial Senior Grand Warden, and the Rev. John Beardsley, Master of Arts, Provincial Junior Grand Warden; to whom authority was given to “choose and install” the successors of those officers “and invest them with their particular jewels.”

Now, in the first place, we do not believe at all that it was the intention of the Duke of Atholl, Grand Master, and the Grand Lodge of England to give that perpetual and indefeasible character to this provision of the Warrant, which the New York Past Masters contend for; and we are very sure that if they had such intention, they had not such power; for under no circumstances could they, by any such clause in a Warrant, control the action of those who should come after them forever, and render permanent and unchangeable every provision which their own caprice might lead them to insert.

But there is another and more sufficient answer to these Past Masters. That Warrant was issued September 5, 1781, and gave authority only for holding “a Provincial Grand Lodge;” subject to the Grand Lodge of England. A Grand Lodge was organized under it, December 5, 1782, in the city

of New York, which was then occupied by the British troops; and on its organization, three Lodges established in that city, and six traveling Lodges attached to regiments in the British army, were present by their officers and voted. If the New York Past Masters, in their address, had even quoted the whole of the single sentence of that Warrant from which they claim vested and inherent right, it would have been seen that, by its express provision, the Grand Officers to be elected and installed under it were to be elected and installed only as "Provincial Grand Officers." By that Warrant the right of appeal to the Grand Lodge of England from the decisions of the Grand Lodge to be held under it, is expressly reserved. It is expressly provided, too, in that Warrant, that the Grand Lodge of England shall have original Masonic jurisdiction here; and the Warrant is also granted upon the condition that such Grand Lodge should "continually pay due respect" to the Grand Lodge of England—"otherwise" that Warrant "to be of no force or virtue."

If, therefore, the Past Masters of New York possess, by virtue of that Warrant, the "inherent" and "inalienable" rights which they claim, then its provisions are still binding upon the Fraternity of this State—then the Grand Lodge of this State is still held under it—then the Grand Lodge of this State is a Provincial Grand Lodge, and an appeal will lie from its decisions to the Grand Lodge of England. In none of these things do we believe.

In 1785 a Masonic Constitution was formed for the Fraternity of this State, as an independent Fraternity, and for the Grand Lodge of this State, as an independent Grand Lodge. That Constitution was promulgated as the Constitution of "the Fraternity of Free and Accepted Masons of the State of New York." Doubts being afterwards expressed whether the Grand Lodge was or should be held under the Provincial Grand Warrant, a Committee was appointed on the subject. The Committee reported June 6, 1787, that "the Grand Lodge of this State" was "established upon a Constitution formed by the representatives of regular Lodges," and "that nothing was necessary or essential in the future

proceedings of the Grand Lodge upon the subject referred to them." The Grand Lodge sanctioned this report ; thus maintaining, with their Committee, that it was upon the Constitution which the representatives of the Lodges of this State had formed that the Grand Lodge was then established.

The following is from the record of the proceedings of the Grand Lodge, December 5, 1787 :

"Lodge No. 210 appeared and entreated indulgence until they received answers to letters which they had wrote the Grand Lodge of England, respecting the authority of constitution, WE HAVING LAID ASIDE THE PROVINCIAL GRAND WARRANT." The Grand Lodge refused the delay. They were an independent Grand Lodge ; they had "LAID ASIDE THE PROVINCIAL GRAND WARRANT ;" they were a Grand Lodge "ESTABLISHED UPON A CONSTITUTION FORMED BY THE REPRESENTATIVES OF THE LODGES ;" and they would no more allow a reference to the Grand Lodge of England, than they would to the Grand Lodge of France. They required Lodge No. 210 to submit within twenty days, "and acknowledge the supremacy of this Grand Lodge, otherwise have their names erased from the books and be reported to the different Lodges in the State." And the doubting Lodge *did* submit.

The Committee we have above mentioned, which reported on the 6th day of June, 1787, recommended that a new form of Warrants for the Lodges be prepared "*conformable to the said Constitution.*" They were so prepared under the direction of the Grand Lodge. On September 5, 1787, it was reported to the Grand Lodge that the Warrants were in readiness "and lay with the Grand Secretary ;" and at the same meeting it was voted "by a great majority, there being only two negatives," that "all the Lodges in the State be required to take out new Warrants and deliver up the old ones." The old Warrants which the Lodges were required to surrender, recognized the Grand Lodge Warrant from the Duke of Atholl and the Grand Lodge of England—the new Warrants did not.

The New York Past Masters say they do not "hold their

rights under the present Constitution," nor "any previous Constitution of the Grand Lodge of this State." It is certain they do not hold them by ancient usage; for this sufficient reason, among others, that the ancient usage was the other way, and according to the ancient usage of the Fraternity, Past Masters were not members of any Grand Lodge. It is certain they do not hold them under the Provincial Grand Warrant from the Duke of Atholl and the Grand Lodge of England; for this sufficient reason, among others, that, more than sixty years ago, the Grand Lodge of the State of New York was established "upon a Constitution formed by the representatives of regular Lodges," and the Provincial Grand Warrant was "laid aside." Renouncing then, as they do, all claim to any rights under the present and all former Constitutions, we fear they will have fewer rights left even than we have been willing to concede to them.

We regret that justice to ourselves requires us to allude to a matter which has no connection with the merits of the question before the Lodges. In the printed circular which we issued in October, we recommended to the several Lodges to give to the amendments "their affirmative vote." We sent that circular to all the Lodges, though in much greater numbers to the city of New York than to other parts of the State. For the convenience of those Lodges that should approve of the amendments, and in order that the measure might not be defeated by a neglect of approving Lodges to act, or by any irregularity in the form of their proceedings on the subject, we also sent to the several Lodges in the State, except the city of New York, a blank form of affirmative vote on the amendments and a blank certificate of Lodge vote, accompanied by a memorandum containing several brief suggestions. We did not send the blank forms and memorandum to the Lodges in the city of New York; but we will with pleasure, if requested, send them to all Lodges in that city which shall vote in favor of the amendments. *They can be of no possible use to any others;* and besides we still have, as we have had all along, considerable

doubt as to the spirit with which many of the Lodges in that city would receive suggestions from us, men of the country, as to the *form* of their proceedings. There was, of course, on our part no attempt at concealment. There could be no possible motive for concealing anything which the memorandum contained ; and it must require a vivid fancy to discover any thought of the kind in reference to a public and printed paper, which was sent publicly to more than seventy Lodges spread over the State.

It is said, in the New York Past Masters' address, that Past Masters were recognized as members of the Grand Lodge by the Constitution of 1785. This is true. But that Constitution, so far from recognizing the inherent and inalienable right which they now claim, speaks of the privilege permitted to them to sit and vote in Grand Lodge, as a privilege allowed them "by courtesy." It is not material to inquire whether it would have been better and more proper if Past Masters had never been allowed to vote in the Grand Lodge of this State. We think it would ; but yet we can well conceive that the practice may have been much less objectionable, at a time when the Lodges were few and confined chiefly to the city of New York, and when there were but very few Past Masters who availed themselves of the privilege thus extended to them "by courtesy."

HON. REUBEN H. WALWORTH'S OPINION.

Explanation.

At the annual meeting of the Grand Lodge of the State of New York, held in 1849, a resolution was adopted that "the first five officers be authorized, at their discretion, to take legal means for the recovery of property and funds of this Grand Lodge, which are now or may hereafter be, withheld." Under this resolution the Grand Officers thought proper to ask the opinion of that distinguished jurist, Chancellor Walworth, a Free Mason and Past Master, upon the legal questions connected with the Masonic difficulties in this

State. Consideration of these questions properly involved a consideration of the several points before the Fraternity as connected with Masonic action. The following are portions of his opinion which relate to the *rights* of the Grand Lodge. Although the Grand Lodge was not an incorporated body, Reuben H. Walworth, and other eminent counsel concurred in the opinion, that the property and funds of the Grand Lodge would not, for that reason, be diverted by the late acts of the opposition. Brother Walworth had before him and examined the principal publications that had appeared on both sides, and among others, the proceedings of the meeting of Masters and Past Masters held at the Howard House, in the city of New York, in October, 1848; the address issued by order of those Masters and Past Masters, dated November, and put out in December, 1848; the report of the Committee of the body of which Mr. Phillips was the head, issued in June, 1849, and the pamphlet of Brother Herring addressed "to the Grand Lodges of the World," dated in October, 1849.

The following are some of the conclusions at which the Chancellor arrived, and which he presented in his "Opinion :"

1st. That "even upon the facts as they appear in the printed pamphlets, with which" he had been "furnished, dated October 23, 1849, and signed James Herring, as Grand Secretary," the proceedings "of the seceding body were unauthorized, and that their officers were not duly elected."

2d. That those members who, on the evening of the 5th day of June, "remained with the duly elected Grand Master, Grand Warden, and Grand Secretary, and regularly adjourned until 9 o'clock the next morning, were the only body which could thereafter be legally considered as a continuation of the Grand Lodge of the State of New York as it theretofore existed.

3d. That Isaac Phillips, and the others who claim to be Grand Officers with him, even if the facts which occurred are as stated by themselves, on points upon which the two parties differ, "cannot legally be considered as the Grand Officers of the Grand Lodge which previously existed." But that

"they, and their associates and adherents, constituted an entirely new and voluntary association or Grand Lodge." And that "the other body who afterwards elected their Grand Officers, at the Coliseum, is entitled to the possession of the funds and property which previously belonged to the old Grand Lodge, even if the amendment to the Constitution in relation to the right of a portion of the Past Masters to vote, was improperly made, or was a mere nullity, either as being in violation of an inherent right existing in such Past Masters, or contrary to the compact under which the two Grand Lodges agreed to unite in June, 1827.

4th. That said amendment of the Masonic Constitution of this State, in relation to Past Masters, is not in violation of any inherent right existing in Past Masters, by virtue of the Provincial Grand Warrant granted by the Duke of Atholl, or otherwise, howsoever.

5th. That said amendment is not contrary to the Articles or Compact of 1827.

6th. That it is an amendment of the *Constitution*, and not such a regulation as is referred to in the second subdivision of the 106th Article; and that it was, therefore, properly sent down to the subordinate Lodges for their approval or rejection as a Constitutional amendment.

7th. That said amendment "is valid and binding upon the officers and members of the Grand Lodge, and of the subordinate Lodges, as a part of the Constitution."

EXTRACTS FROM THE OPINION.

The learned Counsel then proceeds to state the whole case as laid before him, and especially the conflicting account of the occurrences of June 5, 1849. Reference is made to the Constitution as revised and adopted in June, 1845, declaring who should compose the Grand Lodge; then the processes that may be adopted to amend the Constitution, as follows: "*First*, No amendment to this Constitution shall be made, or have any effect, until the same shall have had the affirmative vote of the Grand Lodge at two successive June Com-

munications ; unless, in addition to the affirmative vote of the Grand Lodge at one June Communication, it shall have received the affirmative vote of a majority of the Lodges within this jurisdiction. If such proposed amendment shall receive the affirmative vote of the Grand Lodge at one June Communication, the same shall then be appended to the published proceedings, at the end, under caption, ‘Proposed Amendments to the Constitution,’ and sent to each Lodge within this jurisdiction, in order that the Lodges may, if they think proper, instruct their representatives thereon ; and the action of the Grand Lodge, in relation thereto, shall also appear in its appropriate place in the proceedings.” “*Second*, The Grand Lodge may, by vote, at any June meeting, adopt new general regulations, *not inconsistent with this Constitution*, to have effect for such time as may be named therein, not exceeding one year from the time of their adoption,” etc. The Counsel then quotes the Compact of 1827, and adds, “Upon the adoption of the new or revised Constitution of 1848, the articles of this permanent Compact were published with such Constitution, as being part of the fundamental law of the Grand Lodge that was still in force, notwithstanding the general language of the repealing clause of the new Constitution declared that *the former written Constitution was repealed, and that all general regulations and resolutions operating as such, which had theretofore been adopted by the Grand Lodge, and which were not embraced in the new Constitution, were thereby revoked and annulled.*” Which presumably repealed the Compact, for it was not embraced in the new Constitution.

On June 5, 1849, the Grand Master opened the Grand Lodge in the usual ample form, and after sundry proceedings and difficulties, delivered his official address, and stated, as a part of the history of the past year, the proceedings in relation to the Constitutional amendment relative to Past Masters ; that “the amendment had received the affirmative vote of the majority of all the Lodges in the State ; that there were 99 Warranted Lodges ; that he had seen and examined the certificates of 59 Lodges certified to the Grand

Lodge in the usual mode; that of these, 56 Lodges had given an affirmative vote upon the amendment and three a negative vote; and that of the 56 Lodges which had given affirmative votes it appeared from the certificates, 49 had voted unanimously in favor of the amendment. The Grand Master had further stated, in reference to this amendment, that the provisions of the Constitution had been strictly complied with; that at the annual Communication, in the last preceding June, it received the affirmative vote of the Grand Lodge, and had since received the affirmative vote of a sufficient number of all the Lodges within its jurisdiction; that it had, therefore, become a part of the Constitution, and was binding upon the Grand Lodge, and upon the whole Fraternity of the State, and that all good Masons will now cheerfully submit to it until it shall be changed in a Constitutional mode. I am persuaded that the strong feeling against it, which now exists in the minds of some, will soon die away, and that all objections to it will soon cease. But yet, I, for one, am prepared to make great sacrifices to the spirit of conciliation and harmony; and such I believe to be the feeling of the Fraternity of the State. I think the amendment, in its present form, will best promote the interest of the Craft; but still I am ready, and I believe the Fraternity are ready, to consent to any reasonable modification, which, retaining the great principle for which they have contended, will yet make the amendment more acceptable to its opponents."

The Counsel then proceeded to give a narration of events as he understood them from the documents laid before him; and then urgently expressed himself as follows:

"At the time seceders usurped the power of appointing Willis to preside in the Grand Lodge, the business was proceeding in the usual manner. And even if the Grand Master was under a mistake in supposing and deciding that the amendment in relation to Past Masters had become a part of the Constitution, the proper course for those who thought that decision wrong, was to appeal from it to the Grand

Lodge. And, if the presiding officer had refused to put the question upon the appeal, that would not have authorized the revolutionary movement of considering the government of the Grand Lodge as entirely broken up, so as to authorize a part of the members to take it into their own hands. *The Grand Junior Warden, then occupying the situation of Deputy Grand Master, the second office in the Grand Lodge, would have been the proper person to apply to, to put the question upon the appeal from the decision of the Grand Master.* For, according to the 18th article of the Constitution and Regulations of 1723, the Grand Master had a right to appoint his own Deputy in the absence of the regularly elected Deputy Grand Master. And by the subsequent practice in the Grand Lodges of England and of this State, the next highest Grand Officer present is to supply his place. The Grand Junior Warden, being the second highest officer present, was, therefore, rightfully placed in the seat of the Deputy Grand Master, upon the opening of the Grand Lodge. *The motion made and put by the person temporarily occupying the Grand Junior Warden's chair, to appoint a new presiding officer of the meeting, was, therefore, wholly unauthorized and irregular.* And the members of the Grand Lodge who declined to vote one way or the other upon this irregular motion, so put without authority, could not legally be considered by their silence as assenting to the motion ; as they might have been, if a motion had been properly made, and had been regularly put to them by the proper officer for that purpose.

Those members, therefore, who remained with the duly elected Grand Master, Grand Warden, and Grand Secretary, and regularly adjourned until nine o'clock the next morning, were the only body which thereafter could be legally considered as a continuation of the Grand Lodge of the State of New York, as it theretofore existed. Indeed the election of Grand Officers by the seceders, on the evening of June 5, was in direct violation of the Constitution, under which that Grand Lodge was held. The ninth Article of that Constitution expressly provides that the Grand Master, Senior and

Junior Grand Wardens, Grand Secretary, and Grand Treasurer, shall be chosen by ballot ; unless a special resolution shall be unanimously passed, at the time, to take the vote by show of hands. And no one who was present that evening could for one moment have believed that the members of the Grand Lodge, there present, did unanimously consent, or intend to consent, that the Grand Officers should be elected at that time, and by a show of hands merely. For these reasons, I am of the opinion, even if the facts which then occurred are as stated by themselves, on points upon which the two parties differ, that the officers thus appointed, and under such circumstances, cannot legally be considered as the Grand Officers of the Grand Lodge which previously existed. But they and their associates and adherents constitute an entirely new voluntary association, or Grand Lodge."

The subject of the rights of Past Masters was then taken up and examined from the earliest time, at least from the days of Prince Edwin, 926 year C. era, to the Compact of 1827 ; subsequent to the consideration of which, the Counsel said :

"The practice of allowing Past Masters of separate Lodges to sit and vote in the Grand Lodge as members thereof, if it ever existed in either of the Grand Lodges in England (as I presume it did in one of them, from the language of the charter of 1781, the articles of union of 1813, and the Constitutions of 1785, of the Grand Lodge in New York), was probably introduced there subsequent to the adoption of the Constitutions of 1738 which I have examined, and perhaps after the year 1772. The right to change the regulations of the Grand Lodge, in reference to the question as to who shall be its members and have the privilege of voting at its annual or its quarterly communications, however, had, as we have seen, been repeatedly acted upon by the old Grand Lodge of England previous to 1728, and long before its separation into two Grand Lodges. And I believe nearly all the Grand Lodges in the United States, whether deriving their authority directly or indirectly from the one or the other of those separate organizations, or from the

original Grand Lodge before such separation, or from the Grand Lodge of Scotland, have exercised the power of making such regulations on the subject of membership, as they deemed most beneficial to the interests of the Fraternity generally within their respective jurisdictions.

The Constitution of 1785, after stating that the Grand Lodge consists of and is formed by the Masters and Wardens of all the regular particular Lodges upon record, with the Grand Master at their head, the Deputy Grand Master on his left, and the Grand Wardens in their proper places, states that particular Grand Lodges are composed *properly* of the officers of different Lodges under the distinct Grand jurisdiction; and that, to form such Grand Lodge, there must be present the Masters and Wardens of at least five regular Lodges, with one or more of the Grand Officers at their head. It also states that all Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, and *Past Masters of Warranted Lodges on record*, while they continue members of any regular Lodge, are, likewise, *by courtesy as well as by custom* considered as members of and permitted to vote in all Grand Lodges. But in this Constitution, as in the Book of Constitutions of 1738, of the Grand Lodge of England, the inherent power of the Grand Lodge to make local ordinances and new regulations, as well as to amend old ones, was distinctly asserted; subject, however, to the same qualifications that the ancient landmarks are not to be disturbed.

In accordance with that declared power, the new or amended Constitution of 1827, created several new *elective* Grand Officers, and made them, as well as the Grand Stewards elected under the new regulation, members of the Grand Lodge, with the right to vote therein as such. The Constitution of 1827 also deprived the members of the Grand Lodge of the right which they before possessed, of voting for whoever they pleased for Grand Officers; and required them, in respect to certain officers, to vote for persons residing in particular locations.

These new regulations of 1827 were as inconsistent with the charter of 1781, and the regulation contained in the Con-

stitutions of 1723 in England, and of 1785 in this State, as the recent amendment relative to Past Masters.

But the fact that those amendments were acquiesced in for years, without complaint, shows conclusively that no one considered them as removing any of the ancient landmarks, or as fundamental departures from the ancient Constitutions of Masonry. It is not, therefore, a settled principle of the Masonic institutions, that the Grand Lodge, with the consent and approbation of a majority of the Lodges under its jurisdiction, cannot regulate or change the right of voting in the Grand Lodge."

This opinion was dated November 28, 1849, and it has not been deemed necessary to present it in its entirety, as some portions relate to matters hereinbefore given and quotations previously made, as well as to monetary considerations that have ceased to be of importance in a history.

During the early portion of the year, and at their several places of communication, the Lodge members assembled and discussed the vexed question, some with calmness, others with heated debate. On March 22, 1849, Utica Lodge, No. 47, listened to an able report, that in print covered twenty-three pages, in opposition to the Past Masters, and was signed by Brothers Jarvis M. Hatch, Ira Chase, John A. Russ, and four others.

A FEW EXTRACTS FROM THE REPORT OF THE COMMITTEE OF
SIXTEEN.

To the Most Worshipful Grand Lodge of the State of New York:

The undersigned, the Committee appointed under a resolution of the Grand Lodge, adopted on the 7th inst., to prepare an address to the Fraternity of the country, containing a

STATEMENT OF THE VIOLENT AND DISTURBING ACTS

which disturbed the proceedings of the Grand Lodge, on the evening of the 5th day of June instant, and the circum-

stances connected with the formation in the city of New York, of a clandestine body of expelled Masons, and their associates, who have assumed the title of a "Grand Lodge,"—respectfully submit the following report :

The Committee then set forth that they deem it essential to a proper understanding of the matter by brethren abroad, who were not witnesses of the proceedings of the evening of the 5th day of June inst., that the statement of facts connected with those proceedings should be preceded by a brief history of some of the transactions of the Grand Lodge during the preceding year.

Article III, of the Constitution of this Grand Lodge, revised and adopted A. L. 5845, in arranging the organization of the Grand Lodge, provided that the Grand Lodge should be composed of the Grand officers, Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Secretaries, Past Grand Treasurers ; the Masters and Wardens, or the representatives legally appointed, of all the Lodges under its jurisdiction ; "*and the Past Masters by election and service of one year in the chair of all such Lodges under its jurisdiction.*" Article VIII, of the same Constitution, provides that the Grand Lodge shall meet in the city of New York. Article XXIII provides for the payment of \$1.50 for every thirty miles travel, going to and returning from the Grand Lodge, and a per diem compensation of \$1.50 for attendance to *one representative* only, from each Lodge out of the city of New York, for the annual communication, and there is no provision in the Constitution, or law or regulation of the Grand Lodge, which permits Past Masters to be represented by proxy, or to draw pay for travel or attendance, as such. It will be seen, therefore, that under these provisions, the Constitution required at the hands of Past Masters of Lodges, at a distance from the city of New York, an individual sacrifice of time and money, to attend the Grand Lodge, which was exceedingly onerous ; so onerous indeed has this sacrifice been found, as practically to amount almost to a total prohibition of their rights and

privileges as members of the Grand Lodge; while the Past Masters of the city Lodges could attend at any time, with comparatively little inconvenience.

The practical result of this state of things, as shown by experience, has been to confine the large majority of the Lodges out of the city of New York, to the three votes of the Lodge, which its representative is authorized to give, at the annual communication, while from the city Lodges there were not only the votes of their Lodge by their proxies, but also the votes of all, or nearly all, their Past Masters; and these latter were so numerous in the city, that whenever the twenty-four Lodges in the city (being less than one-fourth of the whole number) chose to unite their votes upon any question, their officers and Past Masters could, at will, control and out-vote the remaining three-fourths of the Lodges in the State. To illustrate the practical effect of these provisions of our Constitution, it is only necessary to allude to the fact, that at the last annual communication, the officers and Past Masters of one Lodge in the city gave, in Grand Lodge, nineteen votes, and those of another, twelve; while Lodges in more distant parts of the State, with more members, could give but three votes each. This system of representation was regarded as unjust and unfair to the majority of the Lodges, and as entirely at war with those principles of *equality*, which lie at the foundation of our noble institution—principles which are dear to every true-hearted *Free Mason*.

Other reasons also were urged in favor of amending the Constitution, in relation to Past Masters. It was urged, among other things, that anciently Past Masters were not, as such, members of any Grand Lodge, and that allowing them anywhere, to be members, is a modern innovation; that their votes gave great inequality of power in Grand Lodge, to one Lodge over another, even as between the city Lodges—one Lodge having twenty Past Masters, and another Lodge only one, or two or three; and that while evils had been found in this State, to grow out of the existing system, no reason existed why in this State, as in many others, the governing body for the Lodges, should not be composed of

the *representatives* of the Lodges; and that it was neither Masonic nor republican, that the Fraternity of the State should in so great a degree be governed (as it must be while the Constitution was unchanged) by a body of men having permanent and irresponsible power.

Whether Past Masters, as such, shall or shall not be members of Grand Lodge, being a matter of local regulation; and the power to prescribe, alter and amend the provision in this respect, being exclusively vested in the Grand Lodge and the Fraternity, and not being controlled by any ancient usage or custom of the Craft, or any of the unwritten laws thereof, it was deemed advisable, by amending our written Constitution, to remove the evils which thus existed.

The mode of proceeding, to amend the Constitution, is clearly pointed out by Article cvi. of that instrument, which provides that "no amendment to this Constitution shall be made or have any effect, until the same shall have had the affirmative vote of the Grand Lodge, at two successive June communications, *unless, in addition to the affirmative vote of the Grand Lodge at one June communication, it shall have received the affirmative vote of a majority of the Lodges within this jurisdiction.*" And this article further provides, that when an amendment to the Constitution shall have received the affirmative vote of the Grand Lodge at one *June* communication, it shall be appended to the printed proceedings, at the end, under the head of

"PROPOSED AMENDMENT TO THE CONSTITUTION,"

and sent to each Lodge in the jurisdiction.

In pursuance of this article of the Constitution, the following amendment to that instrument was proposed at the annual communication in June, 1848, viz. :

"First Amendment.—In the fifth line of Article third, after the word 'and,' insert the words 'also to the extent hereinafter provided for,' so that the whole Article will read as follows :

This Grand Lodge shall be composed of all the Grand

officers, the Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Secretaries, and Past Grand Treasurers, the Masters and Wardens, or the representatives legally appointed of all the Lodges under its jurisdiction; and also to the extent hereinafter provided for, the Past Masters by election, and service of one year in the chair, of all such Lodges under its jurisdiction.

Second Amendment.—Add a new Article to the Constitution, to be numbered cviii., in the following words, viz.:

All Past Masters of Lodges under this jurisdiction, who shall have been duly elected and installed, and served one year in the chair, and in good standing, shall be entitled to be present at its meetings, and participate in its deliberations, but shall not, as such, be entitled to vote. The Past Master of each Lodge who shall have last passed the chair thereof, shall be an *acting* member of this Grand Lodge, and as such shall be entitled to vote; so that each Lodge, by its officers or proxy, shall be entitled to three votes, and the last Past Master, if present, to one vote, making four votes in all. And all provisions of this Constitution relative to voting, or the right of voting, by members of this Grand Lodge, shall be deemed to apply to acting members only and not to honorary."

And after a full discussion, the Grand Lodge proceeded to vote thereon, and with almost entire unanimity, gave its *affirmative vote thereto*. The Grand Lodge then directed the amendments, thus adopted, to be appended to the printed proceedings, and sent to all the Lodges, as required by Article cvi., above referred to. This duty was performed by the Grand Secretary, and the amendments thus submitted to the Lodges.

The Past Masters of the Lodges in the city of New York, as a class, adopted views unfavorable to these amendments; and throughout the year, opposed their adoption by every means in their power, while the great majority of the Fraternity were equally as decided in favor of engrafting the amendments upon the Constitution.

On August 9, 1848, a large concourse of the Fraternity, numbering some three hundred, from different parts of the State, assembled at Geneva, for the purpose of dedicating a Masonic Hall at that place. After the close of the proceedings for which they had assembled, and without any previous arrangement, the members of the Fraternity then present organized a meeting, at which sentiments were freely exchanged upon this subject. A resolution approving these amendments in decided terms, and recommending them to the favorable consideration of the Lodges, was *unanimously* adopted; and a Committee, consisting of twenty-two Masters, Past Masters, and representatives of Lodges, located in different and distant counties of the State, was appointed, to prepare a circular, to be sent to the Lodges, calling their attention to the subject of these amendments, inviting them to consider them in their Lodges, and if approved to adopt them.

That Committee issued a circular accordingly in the month of October, 1848—nearly five months after the communication of June 6, 1848, at which the amendments had received the affirmative vote of the Grand Lodge. This circular that Committee sent to every Lodge in the State; that all might read its arguments, and be induced to give the subject a prudent and careful examination. The same Committee issued a second circular in January, 1849.

In the mean time, the Lodges and Past Masters in the city of New York, opposed to these amendments, were unweariedly engaged in striving to defeat them; and for that purpose, held a convention in that city, on the 31st day of October, 1848, at which resolutions, strongly denunciatory of the amendments, and breathing a spirit of insubordination, were adopted. A committee was appointed by this convention, consisting of twenty Past Masters and five Masters of Lodges in New York, Brooklyn, and Staten Island, to "address a circular letter to every Lodge and known member of all the Lodges in the State," in opposition to the amendments. Twenty-three members of this Committee prepared and signed an address, which was dated on Novem-

ber 29, 1848, and sent to every Lodge and known member in the State. The *main* reason urged in that address, for the defeat of the amendments, was, that Past Masters as such, possessed the right—"the inherent and vested right"—irrespective of any written Constitution, to be and remain active members of the Grand Lodge, and rulers for life over the Fraternity. We rejoice that this doctrine, so monstrous in itself, and so arrogantly put forth, for the purpose of sustaining and *maintaining* in the Grand Lodge of New York, for ever, a controlling and irresponsible legislative power, above and independent of the Fraternity, or their representatives, was most unequivocally *disavowed* and discarded by the Fraternity of the State, as will appear from their votes upon this question.

Other addresses and resolutions upon this subject were adopted and issued by individual Lodges—some emanating from Lodges in the city of New York, against the amendments, and others from Lodges in other parts of the State, in their favor. Thus the question was fully discussed, and (we have no doubt) carefully considered in all its bearings.

It was under this aspect of affairs, that the Grand Lodge assembled at the city of New York, on the 6th day of March, 1849, to hold the March quarterly communication. At this quarterly meeting, the representatives of only eighteen of the twenty-four city Lodges appeared, while none of the Lodges out of the city of New York were represented. This small attendance at a quarterly meeting of the Grand Lodge, perhaps to those unacquainted with the organization of our Grand Lodge, needs some explanation; but a simple reference to our Constitution, and the statement of a few facts, will readily and satisfactorily account for it. It is at the annual communications in June only, that the important business of the Grand Lodge is transacted, and for that reason the representatives of the Lodges are not allowed any compensation for attending the Grand Lodge, except at the *annual June communication*, and as Article vii. of the Constitution expressly provides, that "no regulation affecting the general interest of the Craft, shall be changed or adopted,

except at the meeting in June," the legislation of that Body at the quarterly meetings, is limited to matters affecting the Fraternity of the city only, and none but members belonging to the city ordinarily attend, or participate in the proceedings of those meetings. Indeed, so general has this practice been, that for several years, it is believed, no Lodge at a greater distance than ten miles from the City Hall of New York (those within that distance being classed by our Constitution as city Lodges) has been represented at any of the quarterly meetings. Besides, Article cvi. of the Constitution, in relation to amendments above referred to, confines the action of the Grand Lodge, on amendments to that instrument, to the *annual communication exclusively*.

In accordance with the determination before expressed, to resist, and, if possible, to defeat, the proposed amendments, the March quarterly meeting having been opened, the representatives of these eighteen Lodges adopted a series of resolutions introduced by Past Deputy Grand Master Phillips, denouncing the amendments as an invasion of the "inherent and vested rights" of Past Masters, to remain for life, independent and irresponsible legislators for the Fraternity, and as therefore "revolutionary," forgetting, or seeming to forget, that the Grand Lodge of New York is organized upon a written Constitution, which may at any time be changed; and sedulously keeping out of view the fact, that the rights and privileges of Past Masters in this State, to be rulers of the Fraternity, were dependent upon, and *controlled* by that instrument.

The Right Worshipful Oscar Coles, Deputy Grand Master, presiding, declined putting the question, on the adoption of the resolutions, declaring "that he considered it *unconstitutional* for the Grand Lodge, at a quarterly session, to act on any measure which interested the whole Body"—when his decision was appealed from, and was reversed by that Body, as then composed, and his decision and authority on a constitutional point of order, when thus acting as Grand Master, set at naught, and the resolutions adopted, and gravely sent

out to the Lodges as the solemn judgment and edict of the Grand Lodge of New York, upon this question!!

The adoption of these resolutions, if viewed in the light of a decision of the Grand Lodge upon any question connected with the amendments, must be pronounced a bald and palpable violation of the Constitution. If considered in any other light, it was, to use the mildest expression which we can apply to it, an unwarrantable and unjustifiable attempt to overawe the subordinate Lodges, and control their action upon a question constitutionally and legitimately submitted to them.

Under these circumstances, and with this array of opposition to a healthful and sound measure of ordinary legislation, the Grand Lodge assembled on the 5th instant, to hold its annual communication.

No hour is named in the Constitution for opening, nor any place, except "the city of New York," for holding the sessions of the Grand Lodge; but it has been usually opened at about the hour of 8 o'clock P.M., and for some years past held at the Howard House.

In the lengthy report of the Committee, they then proceed to narrate that, on the evening in question, a very large number of the Past Masters of the city of New York, with their friends and associates who engaged in the subsequent scenes, occupied the room at an early hour, and much earlier than usual, and when but few of the representatives from a distance had arrived at the room from their hotels; and immediately filled all the seats directly in front of that appointed for the Grand Master, and extending back and embracing full two-thirds of the whole space in the hall, and evinced and declared their determination to occupy these positions, to the exclusion of all others—thus cutting off the large majority of all representatives from country Lodges from access to the chair, and interposing the obstacle of their bodies, and the turmoil they created, to any effort to be heard or to hear or know what might be transpiring within the cordon they had thus established before the officers' seats.

In this position of affairs, and half an hour before the usual time of organizing, they, before the arrival of the

Grand Master in the room, attempted to organize the Grand Lodge, although the Junior Grand Warden being present, and being the senior Grand officer, protested against their right of doing so, at that early hour, and refused himself to open the session until the Grand Master should come in, announcing, at the same time, to those in the room, that the Grand Master was in the city—a fact which was well known—and that he would arrive in the room within a very few minutes, and calling on them to preserve order until his arrival.

The evident design, however, being to create disturbance—to forestall the power of the Grand Master, and any legitimate legislation in this body—the attempt to open the session, was noisily, violently, and strenuously persisted in. Past Deputy Grand Master Isaac Phillips then positively and distinctly declared, that if the session were not immediately opened by the Junior Grand Warden, he would himself open it; and the Junior Grand Warden again declining to do so until the Grand Master arrived, Past Deputy Grand Master William Willis was placed in the East, by a vote which was given by, and confined to, the disorderly portion of the assembly—the motion being made, put, and declared, by said Isaac Phillips, and it being seconded by a large number of those noisily acting with him. Willis at once accepted the choice, and placing himself in the chair, was about opening the session in the manner proposed, and in the midst of noise and confusion, made by his friends and co-operators, and in the face of unequivocal objections made by the Right Worshipful Ezra S. Barnum, Junior Grand Warden, and other officers and members, declared, that the hour of seven o'clock having arrived, and the Grand Master being absent, and the Junior Grand Warden refusing to act, he as Past Deputy Grand Master, declared the session opened. He then, without calling upon the Grand Chaplain for the usual exercise of prayer, customary in opening, called on the Grand Secretary to call the roll of Lodges, who declined. This call was repeated, and was joined in by several others, one of whom declared, that if the Grand Secretary did not proceed to do it, he would.

At this point, it was announced that the Honorable John D. Willard, the Most Worshipful Grand Master, had arrived, and was in the room, when the noise and disturbance subsided for a moment—during which period of temporary calm, that officer passed up to the chair. Mr. Willis, not yet having lost all respect for the authority of the first officer of the Grand Lodge, instantly surrendered the chair and gavel. The assembly remained comparatively calm, while the Grand Master proceeded to open the Grand Lodge; which was opened in ample form, and with prayer by the Right Worshipful and Rev. Salem Town, Grand Chaplain. The Grand Secretary being called on by the Grand Master to call the roll of Lodges, as usual, to ascertain what Lodges were represented, made the following official announcement, viz.:

“Before proceeding to call the list of Lodges, I officially announce as Grand Secretary to the Most Worshipful Grand Lodge of the State of New York, that the amendments to the Constitution, in relation to Past Masters, proposed at the last annual June communication, and which then received the affirmative vote of the Grand Lodge, have since received the affirmative votes of a majority of all the Lodges under the jurisdiction of this Grand Lodge, and have thereby become a part of the Constitution.” He then commenced the call of the Lodges.

The announcement of the Grand Secretary, although official and proper, and in accordance with the Grand Secretary's duty; and although it was but the official announcement of a vote of the Lodges, the result of which was before well known—created a storm of hisses, cries and noise, from the opponents of that measure. Brother Phillips, in a loud voice, moved a vote of censure upon the Grand Secretary, for “daring” to make such an announcement. The Grand Master decided that the motion was out of order while the call of the list of Lodges was in progress; that the call of the Lodges must proceed, and that no motion of any kind could be entertained, until that was completed; and directed the Grand Secretary to proceed with the call. Brother Phillips, after noisily persisting for a few moments,

acquiesced in the decision of the chair. The Grand Secretary continued, and completed the call of Lodges, when it was found that seventy-six Lodges appeared and were present by their representatives.

The Grand Master then arose, and commenced a sentence, saying, "My brothers." As soon as he had uttered those two words, he was interrupted (by much confusion, such only as one might expect to witness in a disorderly meeting, or a heated political assembly of conflicting partizans). He several times attempted to proceed, but could only utter those words. At first there seemed no definite plan of disturbance, except the interruption of the presiding officer by noise and confusion. But soon, some one called out for the reading of the minutes of the March quarterly meeting, and the last quarter's proceedings of the Grand Stewards' Lodge; and instantly the whole body of the disturbers joined in the call, and continued it long and loud.

Prominent in their efforts to control the presiding officer in reference to the simple order of the business, and in the refusal to permit the Grand Master to address even one sentence to his brethren, were Isaac Phillips and William Willis. Isaac Phillips had, just before, insisted upon having the question of censure upon the Grand Secretary taken up for consideration, not only before the reading of the minutes of former meetings of the Grand Lodge and Grand Stewards' Lodge, but before even the roll of Lodges had been called; and if William Willis will examine the records of the session of June 7, 1843, or if others will do so, he and they will find that on that occasion the Right Worshipful Wm. Willis, being then Deputy Grand Master, and happening to occupy the chair as Grand Master, in the absence of that officer, at the opening of the session, made the annual address to the Grand Lodges, a document of considerable length, immediately after the call of the Lodges, and before the transactions of any other business whatever; which address was then referred by resolution to a select committee; after which another resolution, on an entirely different subject, was offered, seconded, and by a vote of the Grand Lodge,

laid on the table for consideration—after all which, the minutes of March 1st, and the 5th and 12th of April preceding, were read and passed upon.

But to return to the proceedings of the present session. The Grand Master made continued efforts to restore order, but wholly without success—for the rap of his gavel, and his calls to order, were entirely disregarded, and the confusion increased. He then caused the rules of order to be read, which was done in a loud tone and clear voice; but this had no effect in stilling the noisy tumult. This state of things continued for a considerable time, when Brother Phillips approached the East, and a conversation took place in an under tone between him and the Grand Master. It is understood that the Grand Master enquired of him, whether, if the minutes should first be read, he would engage that the vote on approving them, should be offered in the usual form, without presenting any new point—and that then the Grand Master should be listened to in silence. Brother Phillips, after some consideration and consultation, replied in the affirmative. The Grand Master then rose, and said to the Grand Lodge, in substance, that it was not of itself very material, whether he addressed the Grand Lodge immediately on its opening, or after it had proceeded to the transaction of business; and that it was now of importance only on account of the violent and disorderly acts which they had witnessed; that he should be found always firm, when the rights or essential dignity of the Grand Lodge were concerned; but that he would go a great way for the sake of conciliation and harmony; that he would yield a great deal in the hope of attaining that object; that he would make any sacrifice of personal feeling; that he was about to give a striking proof of this; that he should overlook, for the present, the gross insult which had been offered to himself, and the Grand Lodge, and would cause the minutes first to be read. He then requested the Grand Secretary to read the minutes of the March quarterly meeting of the Grand Lodge, and of the meetings of the Grand Stewards' Lodge. They were then read by the Grand Secretary. The Worshipful John A. Kennedy,

who had been one of the noisest of the disturbers, then moved that the minutes of the proceedings of the quarterly meeting of the Grand Lodge, be approved *and confirmed*; but subsequently withdrew the proposal *to confirm*; so that the question was simply on the approval of the minutes. On this question, the Worshipful John S. Perry called for a vote by Lodges. The Grand Master remarked that the vote to be taken was on the approval of the *minutes* of the proceedings at the quarterly meeting, and *not* on the approval of the *proceedings* themselves; that it was simply an approval of the act of the Grand Secretary, as having kept correctly the record of what had been done; and thereupon appealed to the Worshipful Brother Perry to withdraw the call for a vote by Lodges. Worshipful Brother Perry withdrew the call for a vote by Lodges, and the vote was taken by a show of hands, and the minutes approved without opposition.

This done, the Grand Master delivered his annual address, which was listened to throughout with comparative quietness and attention, in accordance with the understanding; all which goes to prove beyond a doubt, that the leaders in this violent and factious outbreak, had under their entire control and management, the events of the evening, and every act of themselves and their supporters; and could have prevented the disorder and interruption, if they had chosen to do so, and are wholly responsible for what did take place. Indeed, it had all the appearance of being a preconcerted and arranged matter, with the degree of breaking up the Grand Lodge with force and violence. Among the other proofs of this, we may add, that amidst the scenes of still greater violence which followed, one of the prominent leaders and actors in those scenes expressly declared, in the Grand Lodge room, *that everything had been arranged beforehand*.

In his address, the M. W. Grand Master took occasion, in addition to the official announcement of the Grand Secretary, to communicate officially to the Grand Lodge the fact of the adoption of the amendments to the Constitution. That portion of the Grand Master's address, relating to the amendments, and the action of the Grand Lodge and the

subordinate Lodges thereon, is subjoined :—the conciliatory spirit and Masonic temper of which, will strike every one, as strongly in contrast with the scenes amidst which it was delivered. The character of those scenes, we think, must have diminished his trust in the hopeful expressions it contained; but he chose to deliver it precisely in the form it was prepared. The Grand Master, after alluding to other topics, said—

“AN IMPORTANT SUBJECT

has been before the Fraternity of this State, for their action, during the last year. I shall at once be understood as alluding to the amendments to the Masonic Constitution, which received the affirmative vote of the Grand Lodge, at the last June communication.

This subject has excited in some places a good deal of feeling, and has been very ably discussed, on one side and the other, in printed publications, which have been sent out to the Fraternity. Some documents of great ability have emanated from individual Lodges, and others from larger bodies of Masons. As connected with the Masonic history of the year, I now lay before the Grand Lodge the Circulars issued by the ‘Geneva Committee,’ and the Circular issued by the Committee of the Convention of Masters and Past Masters, in the city of New York. I have selected these for the reason simply that they are the only publications that have been issued under the authority of larger portions of the Fraternity than a single Lodge.

The Constitutional amendments have received the affirmative vote of a majority of all the Lodges in the State.

The Constitution itself has very clearly defined the time and the mode in which amendments to the Constitution are to be adopted :—that, in the Grand Lodge, they are to be acted on at the *June* communication; that if they receive the affirmative vote of the Grand Lodge, at one *June* communication, they go out to the Fraternity for their consideration; that if, in addition to the affirmative vote of the Grand Lodge, at one June communication, they receive the

affirmative vote of a majority of the Lodges in the State, they become a part of the Constitution ; that if they fail to receive the affirmative vote of a majority of the Lodges, they may yet become a part of the Constitutional Law, provided they receive the affirmative vote of the Grand Lodge, at two successive *June* communications ; and that the Lodges have a right to instruct their representatives as to their action in Grand Lodge, on these questions, as on others.

In reference to the amendments which were acted on in Grand Lodge, last June, the provisions of the Constitution have been strictly complied with. At that annual meeting in June, they received the affirmative vote of the Grand Lodge, and they have since received the affirmative vote of a majority of all the Lodges within this jurisdiction. They have therefore become a part of the Constitution, and are binding upon this Grand Lodge, and upon the whole Fraternity of the State.

There are ninety-nine warranted Lodges in the State. I have myself examined the certificates on file with the Grand Secretary, in which the action of the Lodges on this subject is certified, in the usual mode, to the Grand Lodge. From these it appears that fifty-nine Lodges have acted on the amendments : of which, fifty-six Lodges have given to them an affirmative vote, and three Lodges a negative vote. Of the fifty-six Lodges which voted affirmatively on the amendments, the certificates show that forty-nine Lodges voted in their favor *unanimously*.

I learn from undoubted sources, though not official, that a few other Lodges have also voted in favor of the amendments—some unanimously ; but from the mistake or neglect of the Lodge officers, whose duty it was to send in certificates, no certificates of their votes have been received by the Grand Secretary. The whole number of warranted Lodges that are understood to have voted in favor of the amendments, is something more than sixty. Of the Lodges that have not voted on the amendments at all—more than thirty in number—there is of course no means of knowing officially what would have been their vote, provided a vote

had been taken; but there is every reason to believe that some would have voted in the affirmative, and a larger portion probably in the negative.

A majority of the Lodges working under dispensation, have also voted affirmatively on the amendments, and have sent in certificates of their votes. I am of opinion that those votes cannot be counted; but they are important, as showing the views and wishes of respectable members of the Fraternity, who are hereafter to take an active part in its affairs.

The amendment having been adopted by the Grand Lodge and by the Fraternity, it is not material what may be my individual opinion as to its propriety. I deem it proper, however, to say, that I am clearly of opinion that it is right and proper, just and expedient; and that it is calculated to operate beneficially to every section of the State, and every portion of the Fraternity. Nor does this opinion imply the slightest disrespect to any one Past Master. The Past Masters of the State are of varied character and capacities; but, as a class, they are most respectable. They occupy an elevated standing as men and as Masons, and justly enjoy the respect and confidence of their brethren.

It has been perfectly proper, that those who were opposed to the amendment, should resort to all constitutional means to defeat it. If they had succeeded in their efforts, it would have been the undoubted duty of its friends to acquiesce. But they did not succeed. The amendment has been adopted. It has become a part of the Constitution; and all good Masons will now cheerfully submit to it, until it shall be changed in a constitutional mode. I am persuaded that the strong feeling against it which now exists in the minds of some, will soon die away, and that all objections to it will soon cease. But yet I, for one, am prepared to make great sacrifices to the spirit of conciliation and harmony; and such I believe to be the feeling of the Fraternity of the State. I think the amendment, in its present form, will best promote the interests of the craft; but still I am ready, and I believe the Fraternity are ready, to consent to any reasonable modi-

fication, which, retaining the great principle for which they have contended, will yet make the amendment more acceptable to its opponents."

The Grand Master then spoke of other matters; and closed his Address with the following words:

"My brethren, we are about to enter upon the discharge of important duties. Let us discharge those duties in a spirit of kindness and conciliation. And I pray the Supreme Architect of the Universe, that *harmony* and 'brotherly love may prevail, and every moral and social virtue cement us.'"

As soon as the Grand Master had closed his address. Isaac Phillips arose and said, he would enquire of the Most Worshipful Grand Master, whether he had correctly understood him as saying that the amendments to the Constitution that had been offered by Worshipful Brother John S. Perry, were binding on the Grand Lodge.

The Most Worshipful Grand Master replied, that he had said in substance, and that he now repeated, that those amendments, having received the affirmative vote of this Grand Lodge, at one June communication, and having received in addition the affirmative votes of a majority of all the Lodges within this jurisdiction, were binding upon the Grand Lodge and upon the whole Fraternity of the State.

Brother Phillips, assuming an elevated position, then loudly said—"Then I pronounce that the Grand Lodge of the State of New York is DISSOLVED." At this moment the Grand Master rapped with his gavel, and called Brother Phillips to order, and commanded him to take his seat and be silent. Brother Phillips, notwithstanding, went on and called upon all those who were opposed to the amendments, to come up and assist him in *organizing* a Grand Lodge; and, addressing the assembly and not the Grand Master, said, that for that purpose he would nominate the Right Worshipful William Willis as chairman. He then called on all who were in favor of the motion to manifest it, and declared

the motion carried. Said Willis exclaimed, "Now, my boys, we will show you whose *heads are off*." He then approached the East, and mounted the slightly elevated platform, on which the Grand Master and others were seated, and claimed to assume the post of chairman. While this scene was enacting, the Grand Master made repeated efforts to restore order; but whenever he commenced speaking, his voice was nearly drowned with loud noises. The confusion that prevailed was indescribable.

At about this stage of the proceedings, the Right Worshipful Robert R. Boyd, Grand Secretary, perceiving the riot and disorder that prevailed, requested the Worshipful Brother Jarvis M. Hatch, Master of Utica Lodge, No. 47, to carry to the Grand Secretary's office, for safety, a small tin box which the said Boyd then had beside him, in his possession. That box was the individual property of, and was marked "R. R. Boyd," and contained at this time about \$2000 in money—the most of which had been that day received by him from the representatives of Lodges, for the dues of their respective Lodges, and a portion of which was the individual money of the said Boyd, which he held for his own use. Worshipful Brother Hatch, on this request being made of him, took the box under his arm, so the Committee stated, when it was wrested from him, while others bore off various important papers, and the book of minutes, Lodge book, cash book, and ledger, which were on the Secretary's table. Possession was also taken of the Secretary's office and records. Brother William Willis, in the mean time, had mounted the rostrum and declared the Grand Lodge in a state of revolution. His order to the Grand Secretary, R. R. Boyd, to call the roll of Lodges was refused by the Grand Secretary, when Brother James Herring, who had a list, called over the roll of Lodges, and about twenty-three Lodges answered, which was less than one-fourth of the Lodges in the State, and less than one-third of the Lodges then represented in the room.

The formation of a Grand Lodge then proceeded, by a show of hands and *viva voce* votes. While these events were

transpiring, Grand Master Willard remained in his chair. A motion to adjourn was made, but Grand Master Willard declared the Grand Lodge would remain in session until the disturbance was quieted, when it would proceed with business. A portion of the disturbers having now retired from the room, order was to some extent restored. Past Grand Secretary Ebenezer Wadsworth moved an adjournment till 9 A.M. at the Howard House, which was carried. The proprietor of the building, Mr. Riker, appeared and announced that the rooms were leased to other parties.

The Committee then proceed as follows :

It is with pride and pleasure that we pass from the relation of these facts to the subsequent transactions of the Grand Lodge of the State of New York. The representatives assembled at "the Howard House," on the morning of the 6th of June, pursuant to adjournment, for the purpose of proceeding with the business of the annual communication. They found the room which had been occupied the night before by the Grand Lodge, and all the doors leading to it, locked, and the door of the Grand Secretary's office fastened by a heavy chain and padlock, and the keys of all in the possession of the leaders of Tuesday evening's disturbances. It thus became apparent that the threat which on the previous evening had been repeatedly made, that the Grand Lodge should not meet at that house again, had been made with the intention of carrying it out to the letter ; and it was no doubt supposed by the factionists, that the arrangements they had thus made, would be successful, and prevent the organization of the Grand Lodge at that place. In this, however, they were deceived. On the morning of the 6th of June inst., a room, though small and inconvenient, in the same building, the Howard House, was procured, and at 9 o'clock, A. M., the hour to which the Grand Lodge had been adjourned, the representatives of the Lodges assembled there, in pursuance of the adjournment, and of a personal summons of the Grand Master ; and the Grand Master proceeded and formally and legally opened the Grand Lodge ; the repre-

representatives of thirty-eight Lodges being present.* A committee was then appointed to procure a more convenient room for the use of the Grand Lodge, who having discharged their duty, reported that they had taken a hall in the Apollo Rooms, temporarily, until a contract could be closed for the large hall in the Coliseum building. The report was accepted, and the Grand Lodge immediately adjourned to the Apollo Room, where it resumed its business. After the transaction of some unimportant business, the committee reported that they had taken the large hall in the Coliseum building, No. 450 Broadway, for the use of the Grand Lodge; whereupon the Grand Lodge adjourned to that place, where it immediately resumed its labors, and has since continued its session. On calling the roll of Lodges at the Coliseum, the representatives of sixty Lodges appeared, answered, and participated in the proceedings of the Grand Lodge. It may be proper to state in this connection, that usually there are not as many as three-fourths of the Lodges in the State represented at the annual meetings of the Grand Lodge. Representatives who reside at a distance of several hundred miles from the place of meeting, sometimes find it inconvenient to attend. At the June meeting last year (which was unusually full), seventy-eight Lodges were represented; and on the first evening of the present session, seventy-six Lodges were represented.

Much valuable property is in the hands of the disturbers; and though some inconvenience will attend legal proceedings, from the circumstance that the Grand Lodge is not an incorporated body, your committee are clearly of opinion that it can be recovered by process of law; and they recommend that legal proceedings be instituted for its recovery.

John Horspool, late Grand Treasurer, was not present in the Grand Lodge room on the evening of the 5th inst., but he has since refused to surrender the funds and property of the Grand Lodge in his possession, and he has been expelled.

* The room thus used was the private room of Brother Henry L. Palmer, who was stopping at the hotel, and who, pending the following brief proceedings, acted as the Tyler to the Grand Lodge.—Ed.

He is supposed to have about \$1000 of the funds of the Grand Lodge, and other valuable property still in his possession. It is perhaps proper to observe, that the late Grand Treasurer is the only one of the important Grand officers who either participated in the disgraceful riot of the 5th inst., or has since, in any way, countenanced the clandestine body which was then formed.

The 'Permanent Fund' of the Grand Lodge is invested in bank stock, in the city of New York, in the names of John D. Willard, Oscar Coles, Richard Carrique, Ezra S. Barnum, and Robert R. Boyd, in trust. The Right Worshipful Richard Carrique, late Senior Grand Warden, one of the Trustees, recently died. This fund amounts to about \$9000, and is safe.

* * * * *

All which is respectfully submitted.

NELSON RANDALL,	W. T. HUNTINGTON,
H. L. PALMER,	WILLIAM SEYMOUR,
SALEM TOWN,	C. G. JUDD,
JARVIS M. HATCH,	M. L. BURRELL,
WILLIAM BREWSTER,	HIRAM JUDSON,
DARIUS CLARK,	J. S. FRENCH,
D. S. WRIGHT,	W. H. SHUMWAY,
E. C. KING,	F. M. KING.

NEW YORK, June 11, A. L. 5849.

PROCEEDINGS OF THE WILLARD GRAND LODGE, FROM 1849 TO
THE UNION IN 1858, AS TO MATTERS RELATING TO THE PHIL-
LIPS GRAND LODGE.

The Annual Communication of the Grand Lodge commenced on Tuesday evening, June 5, 1849, at the Howard House, Most Worshipful John D. Willard, Grand Master, in the chair. The following were the other officers :

Ezra S. Barnum, Junior Grand Warden, as D. G. Master.
William Willis, P. D. G. M., as Senior Grand Warden.
Isaac Phillips, P. D. G. M., as Junior Grand Warden.

Robert R. Boyd, Grand Secretary.
 Rev. Salem Town, }
 Rev. John Coffin, } Grand Chaplains.
 John Mansfield, Grand Marshal.
 Joseph Sprague, P. G. T., as Grand Standard Bearer.
 W. H. Shumway, Grand Sword Bearer.
 John Solomons, }
 Daniel Wishart, } Grand Stewards.
 William H. Walling, Senior Grand Deacon.
 Rudolph Aeby, Junior Grand Deacon.
 William Boardman, Grand Pursuivant.
 Greenfield Pote, Grand Tyler.
 Joseph Cuyler, a Past Senior Grand Warden.

Representatives of the Grand Lodges of New Jersey, District of Columbia, Ireland, Saxony, Hamburg, Brazil, and Frankfort-on-the Mayn.

The Representatives and Past Masters of the following eighty Lodges :

St. John's, No. 1.	Albion, No. 26.
Ind. Royal Arch, No. 2.	Mt. Moriah, No. 27.
Mt. Vernon, No. 3.	Benevolent, No. 28.
St. Patrick's, No. 4.	Champion, No. 29.
Masters, No. 5.	Ark, No. 33.
Hudson, No. 7.	Olive Branch, No. 39.
Holland, No. 8.	Sylvan, No. 41.
Unity, No. 9.	Evening Star, No. 44.
Trinity, No. 12.	Utica, No. 47.
Apollo, No. 13.	Ark, No. 48.
Temple, No. 14.	German Union, No. 54.
Western Star, No. 15.	Hohenlinden, No. 56.
L'Union Française, No. 17.	Phoenix, No. 58.
Fortitude, No. 19.	Manhattan, No. 62.
Abrams, No. 20.	Lafayette, No. 64.
Washington, No. 21.	Richmond, No. 66.
St. John's, No. 22.	Mariners, No. 67.
Adelphi, No. 23.	Montgomery, No. 68.

Naval, No. 69.	Steuben, No. 112.
Lockport, No. 73.	Union, No. 114.
Evening Star, No. 75.	Phoenix, No. 115.
Hamilton, No. 79.	Cohoes, No. 116.
Phœbus, No. 82.	Plattsville, No. 119.
Newark, No. 83.	Hamilton, No. 120.
Washington, No. 85.	Reading, No. 123.
Pythagoras, No. 86.	St. Paul's, No. 124.
Schodack Union, No. 87.	Friendship, No. 125.
King Solomon's Primitive, No. 91.	Eastern Light, No. 126.
Lodge of Strict Observance, No. 94.	Ogdensburg, No. 128.
Union, No. 95.	Sanger, No. 129.
Eureka, No. 98.	Lewiston Frontier, No. 132.
Syracuse, No. 102.	Lowville, No. 134.
Lewis, No. 104.	Mexico, No. 136.
Hiram, No. 105.	Anglo-Saxon, No. 137.
Manitou, No. 106.	Milnor, No. 139.
North Star, No. 107.	Clinton, U. D.
Valley, No. 109.	Knickerbocker, U. D.
Scipio, No. 110.	Concordia, U. D.
St. Lawrence, No. 111.	Sullivan, U. D.
	Morning Star, U. D.
	Mt. Moriah, U. D.

After prayer by the Grand Chaplain, Rev. Salem Town, the Most Worshipful Grand Master directed the Right Worshipful Grand Secretary to call the roll of Lodges, to ascertain what Lodges were represented ; upon which that officer arose and announced that "the amendments to the Constitution in relation to Past Masters, submitted at the last Annual Communication, and which had then received an affirmative vote of a majority of the Lodges, had since been adopted by a majority of all the Lodges, and had thereby become a part of the Constitution."

Upon the conclusion of the roll-call, the Grand Master, John D. Willard, addressed the Grand Lodge, referring in a feeling manner to the death of Richard Carrique, the Senior Grand Warden, and alluded to the demise of others of the

Grand Body. Reference was also made to the fact that a greater number have been made Free Masons in this State within the last year, than in any equal period for the twenty years preceding. The Grand Master announced his earnest desire and request, as had long been his intention, to retire from Masonic office, and then immediately referred to the Amendments to the Constitution which had irritated the Fraternity of the State for the past year, and declared that "The Constitutional Amendments have received the affirmative vote of a majority of all the Lodges in the State;" and that, inasmuch as they had received the affirmative vote of the Grand Lodge at the last June Communication, "they became a part of the Constitution, and are binding upon this Grand Lodge and upon the whole Fraternity of the State." That there were ninety-nine warranted Lodges in the State, and that, from the returned certificates, fifty-nine Lodges had acted on the amendments, of which fifty-six Lodges had given to them an affirmative vote, and three Lodges a negative vote; and that of the fifty-six Lodges voting affirmatively, forty-nine did so *unanimously*.

That it was understood that other Lodges had voted favorably, but through errors of the officers the certificates had not reached the Grand Secretary. That there was no means of knowing officially what would have been the votes of the remaining thirty odd Lodges, but that doubtless some would have voted affirmatively. Furthermore, that a majority of the Lodges working under Dispensation had voted affirmatively on the amendments, and had filed their certificates to that effect.

As to the amendment, the Grand Master stated: "I am clearly of opinion that it is right and proper, just and expedient. Nor does this opinion imply the slightest disrespect to any one Past Master. The Past Masters of the State are of varied character and capacities, but as a class they are most respectable.

I respectfully recommend that the principle of this Amendment be, in one particular, still further extended. I recommend such additional amendment to the Constitution as shall

place Past Grand Masters, and other Past Grand Officers, on the same footing, precisely, as Past Masters of Lodges; that they be honorary members for life of the Grand Lodge; and that, as such, they be entitled to be present at its meetings, and to participate in its deliberations, but not, as such, entitled to vote."

That during the year, as Grand Master, he had granted Dispensations to eleven new Lodges, and congratulated the Grand Lodge that nearly five thousand dollars had been received into the Treasury.

The minutes of the Grand Lodge record: "Before the delivery of the Grand Master's address, and afterwards, the proceedings of the Grand Lodge were disturbed by great confusion and riot, for a detailed and accurate account of which the Grand Secretary refers to the report of the Special Committee of Sixteen."

On motion of Right Worshipful Ezra S. Barnum, seconded by Right Worshipful Ebenezer Wadsworth, it was voted that the Grand Lodge adjourn, to meet the next morning at nine o'clock at the Howard House.

Accordingly the Grand Lodge met on June 6, 1849, at the Howard House, with John D. Willard, Grand Master, presiding; and the Brothers E. S. Barnum, as Deputy; W. Seymour, as Senior Grand Warden; R. R. Boyd, as Grand Secretary; J. Hegeman, as Grand Treasurer; J. S. Weed, as Grand Marshal; E. Wadsworth, as Grand Standard Bearer; W. H. Shumway, as Grand Sword Bearer; N. Randall, as Grand Pursuivant; and Henry L. Palmer, as Grand Tyler; and the representatives of thirty-nine Lodges.

In consequence of the inconvenience of the room in which they met, and many representatives not being able to enter, an adjournment was had to the Apollo Rooms, No. 410 Broadway, at which place a roll-call showed fifty-five Lodges represented, when a further adjournment was had to the large hall in the Coliseum, No. 450 Broadway, where at 10.30 A.M., the representatives of fifty-three Lodges answered to the call, and four others subsequently reported:

Masters, No. 5.	Phoenix, No. 96.
Hudson, No. 7.	Eureka, No. 98.
Holland, No. 8.	Syracuse, No. 102.
Unity, No. 9.	Rising Sun, No. 103.
Apollo, No. 13.	Lewis, No. 104.
Western Star, No. 15.	Hiram, No. 105.
St. John's, No. 22.	North Star, No. 107.
Champion, No. 29.	Milo, No. 108.
Ark, No. 33.	Valley, No. 109.
Olive Branch, No. 39.	Scipio, No. 110.
Olive Branch, No. 40.	Steuben, No. 112.
Sylvan, No. 41.	Seneca, No. 113.
Evening Star, No. 44.	Union, No. 114.
Union, No. 45.	Phoenix, No. 115.
Utica, No. 47.	Cohoes, No. 116.
Ark, No. 48.	Hamilton, No. 120.
Fidelity, No. 51.	Reading Lodge, No. 123.
Brownville, No. 53.	St. Paul's, No. 124.
Phoenix, No. 58.	Friendship, No. 125.
Lockport, No. 73.	Eastern Light, No. 126.
Evening Star, No. 75.	Oswego, No. 127.
Hamilton, No. 79.	Ogdensburg, No. 128.
Montgomery, No. 80.	Sanger, No. 129.
Phœbus, No. 82.	Port Byron, No. 130.
Newark, No. 83.	Lewiston Frontier, No. 132.
Franklin, No. 90.	Lowville, No. 134.
King Solomon's Primitive, No. 91.	Mexico, No. 136.
Union, No. 95.	Otsego, No. 138.
	Milnor, No. 139.

The Committee appointed on the 6th June, 1849, to consider and report what immediate action should be taken in consequence of the proceedings interrupting the business of the Grand Lodge at its session on the evening of the 5th June, reported, among other matters, which will be found herein more fully stated in the "Report of the Committee of Sixteen," that "before the opening of the Grand Lodge, and before the arrival of the Grand Master, an attempt was

made by Right Worshipful Brothers William Willis, Isaac Phillips, James Herring, and others, their associates, to open the Grand Lodge, although the Junior Grand Warden, and the Right Worshipful Brother Ezra S. Barnum were present, and declined to open the same until the arrival of the Grand Master, and protested against their proceedings. Notwithstanding which, Right Worshipful Brother Phillips moved that Past Deputy Grand Master, William Willis, take the chair, and put and declared the question carried; and Past Deputy Grand Master Willis assumed to take the chair and call the Grand Lodge to order, and called upon the Grand Secretary to call the Lodges, who declined. At which time the Grand Master entered the room, in which a state of confusion existed, produced by the action of those individuals attempting to open the Grand Lodge before the arrival of the Grand Master. That on his arrival, the chair was surrendered to the Grand Master by Right Worshipful Brother Willis."

The Committee concluded their report by recommending the adoption of the following resolution :

" *Resolved*, That a citation be served on Brothers Isaac Phillips, William Willis, James Herring, F. G. Tisdall, Joseph Cuyler, David Booth, John A. Kennedy, Philip S. Van Houten, Frederick W. Herring, and William Boardman, to appear at six o'clock, P.M., of this day before this Grand Lodge, to show cause why they should not be expelled from the privileges of the Fraternity, for their *violent, riotous*, and *un-Masonic* conduct in interrupting the proceedings of the Grand Lodge while transacting its constitutional business."

After the hour of six had passed, that evening, and none of the Brothers above-named having appeared in obedience to the summons, the Grand Lodge took up the subject. Isaac Phillips, of Albion Lodge, No. 26, was thereupon expelled from the Masonic Fraternity, and from all the rights, privileges, and benefits of Freemasonry. Also, Frederick W. Herring, Junior Warden of St. John's Lodge, No. 1;

Philip S. Van Houten, Past Master of Abram's Lodge, No. 20; and William Willis, Past Deputy Grand Master, and a member of Independent Royal Arch, No. 2.

Doubts existing as to the sufficiency of the service of the summons on the others, action was deferred to the evening of the 7th June, when the Brothers James Herring, Past Grand Secretary; Joseph Cuyler, Master of St. Patrick's Lodge, No. 4; and David Booth, Past Master of Schodack Union Lodge, No. 87, were expelled.

Upon a recommendation of the Committee of Five, appointed on the 6th June, 1849, as to the schism and disturbance, thirteen additional Brothers were named as deserving expulsion. The report was laid on the table. On motion of Worshipful Brother Henry L. Palmer, the Past Grand Treasurer, John Horspool, was cited to appear by 12 m. on the 9th June, to show cause why he should not be expelled. On the day named, Brother Horspool was expelled for contempt and refusing to surrender the property and funds of the Grand Lodge. Brother F. G. Tisdall, Worshipful Master of St. John's Lodge, No. 1, was also expelled by a unanimous vote.

On June 8 of the succeeding year, on motion of Worshipful Brother J. M. Hatch, the Brothers John A. Kennedy, William Boardman, and Greenfield Pote, were expelled from this Grand Lodge and all the rights and privileges of Freemasonry.

In the Address of the Grand Master, John D. Willard, made June 4, 1850, it was stated that twenty Grand Lodges had emphatically sustained the position of the Grand Lodge of the State of New York, and set their seal of condemnation on the Phillips Grand Lodge; and that the Masonic press had with unanimity followed in the same path. Mention was specially made of the action of the Grand Lodge of Hamburg, which unanimously, after examination by a committee, voted to sustain the Grand Lodge of which John D. Willard was Grand Master. A significant fact was also

mentioned that the Lodges of which William Willis, Joseph Cuyler, and David Booth were members, to wit, Independent Royal Arch, No. 2, St. Patrick's, No. 4, and Union Lodge No. 87, had repudiated the action of the seceders, and voted to adhere to the Willard Grand Lodge; and that the representatives of those lodges were present.

THREE PAST GRAND MASTERS OF NEW JERSEY.

The interest that had apparently been evinced in the Phillips Grand Lodge by the Past Grand Masters of New Jersey, Daniel B. Bruen, Willard H. Earl, and Ira Merchant, inasmuch as they had attended the installation of the Grand Officers, and furthermore that the last named had personally installed the Grand Master elect, Isaac Phillips—caused no little comment on the part of the adherents of the John D. Willard Grand Lodge. The officers and representatives of the Grand Lodge were more than astonished at the Quarterly Meeting in October, 1850, when two of these Past Grand Masters presented themselves for admission to the Willard Grand Lodge and asked permission to address that body.

The Most Worshipful Brother Bruen stated, that he did not appear to humble himself or apologize for any act he had committed; he felt himself justified in complaining of the language used by the Committee on Foreign Correspondence, in their report to the Grand Lodge in June last, accusing him of a participation in the installation of Isaac Phillips, James Herring, and others, as officers of a body termed the Phillips Grand Lodge.

He said that, it being Wednesday evening, the cars to Newark continued to run until 11½ o'clock, consequently, during that evening, he remained in town; and that he was present as a spectator merely, and took no part whatever in the installation of those individuals. He was there, supposing the body in session to be the Grand Lodge of the State of New York, otherwise he would not have been present; that he had always sustained the Grand Lodge of the State of New York, and such was still his determination.

Most Worshipful Brother Merchant then addressed the Grand Lodge: After corroborating the statement of Brother Bruen, he said, that a Committee (Fitzgerald Tisdall and another) waited upon him at Newark, representing themselves a Committee of the Grand Lodge of the State of New York—a part of which Committee had called upon him on a previous occasion, to install the Most Worshipful John D. Willard—and requested him to install Isaac Phillips, Grand Master elect, of the Grand Lodge of the State of New York; whereupon he asked the question, “Where is Past Grand Master Willard?”—knowing him to have been the Grand Master the preceding year. The reply was—“He is not there”! Ascertaining he could come and return home the same evening—there being an extra train—he assented.

He supposed Isaac Phillips to be the legal successor of John D. Willard, as he had been previously Deputy Grand Master, and had been installed as such by him.

He further stated, that had he known the circumstances as he now knows them, he would not have installed them for any consideration; and that Past Grand Master Bruen was a casual spectator of the ceremony, and took no part therein, being merely a visitor, as he supposed, to the regular Grand Lodge of the State of New York.

The matter for the time was disposed of by a reference to the Grand Officers.

The subject, however, was taken up by the Grand Lodge of New Jersey in 1851, which had twenty Lodges in its jurisdiction. At the Session held in Trenton on January 8 of that year—seven Lodges only represented—the course of procedure on the part of the two Past Grand Masters, Ira Merchant and Daniel B. Bruen, in being present and assisting at the installation of Grand Master elect, Isaac Phillips, on June 6, 1849, was the subject of much comment, when Past Grand Master Jephtha B. Munn offered in that Grand Body the following resolution:

“*Resolved*, That a Committee of three be appointed to inquire in relation to certain censures against this Grand

Lodge, and its Past Grand Masters, under the Grand Mastership of Most Worshipful John D. Willard and William H. Milnor, as well as anterior thereto, and that said Committee be instructed to investigate all censures of the Grand Lodge of New York against this Grand Lodge and its Past Grand Officers."

In order to further emphasize their feelings in the matter, a resolution was adopted recalling the jewel and regalia of a Grand Representative from Fitzgerald G. Tisdall, who had represented himself, without proper explanation, as chairman of a committee to invite the above-mentioned Past Grand Masters to officiate in the installation ceremonies of Grand Master elect, Isaac Phillips, on June 6, 1849, and for which and for grossly riotous and unmasonic conduct, the Grand Lodge of New York, over which Grand Master John D. Willard presided, had expelled him in 1849.

On June 6, 1851, Jarvis W. Hatch, Joseph D. Evans, and H. C. Atwood, of Committee on the personal explanations of the Past Grand Masters of New Jersey, reported, entirely exonerating those officers in their unfortunate error, and also that of Past Master Earl of the same Grand Lodge, who was present and a witness at the installation ceremony, through inadvertence. This being satisfactory to the Grand Lodge, it was so expressed by resolution.

RETURN TO ALLEGIANCE OF SEVERAL LODGES.

A Special Communication having been opened on October 16, 1851, Most Worshipful Oscar Coles, Grand Master, presiding; there being also present, James W. Powell, Grand Secretary; Gerardus Boyce, Grand Treasurer; the remaining offices being filled in conformity with law and Masonic usage; the Grand Master stated the object for which the meeting was called was in relation to the existing differences of opinion pertaining to the Constitutional Amendment relating to Past Masters.

A document was then read, emanating from a convention

of Lodges, theretofore under the jurisdiction of the Grand Lodge of the State of New York. Whereupon a preamble and resolutions were adopted to the following effect, to wit, that, inasmuch as favorable recognition of the Grand Lodge of the State of New York by Grand Lodges, was almost unanimous; and a Convention lately held, having intimated a disposition on the part of many recalcitrant Lodges to return to the allegiance of this Grand Lodge; therefore,

“Resolved, That each and every person expelled, by name or otherwise, for matters connected with the difficulties of 1849, be, and they are hereby, restored to all the rights and privileges of Masonry: Provided, that within sixty days from this date, they acknowledge allegiance to this Grand Lodge.”

This resulted, as announced by the Grand Secretary, J. W. Powell, on March 2, 1852, in the return of

St. John's Lodge, No. 1, Abrams Lodge, No. 20,
Mount Vernon Lodge, No. 3, Montgomery Lodge, No. 68,
L'Union Française Lodge, No. 17, Washington Lodge, No. 85,

and Brothers F. G. Tisdall and P. S. Van Houten.

Also, in a recognition by the Grand Lodges of Ohio, North Carolina, California, Oregon, and the Grand Orient of France.

The above resolution was repealed on June 3, 1852.

The following resolution was unanimously adopted on June 2, 1852:

“Resolved, That such Lodges whose Warrants were forfeited for acts arising out of the difficulties of 1849, not yet surrendered to the Grand Lodge, unless surrendered within thirty days, shall be, and are hereby, declared forever annulled and incapable of being revived.”

The Grand Master, William H. Milnor, in his address at the Annual June Communication, referred to the unpleasantness existing in the Fraternity, hoped an honorable effort would be made to end it, that the exercise of brotherly kind-

ness would be exerted, and recommended the appointment of a committee to whom the whole matter might be referred. The Grand Secretary, James W. Powell, reported "the receipt of Fraternal Communications from nearly every Grand Lodge in the Union, within the past year, and from a majority of the European Grand Lodges; that three-fourths of the Grand Lodges of the world already recognize and sustain the true Grand Lodge." In 1851, there were enrolled 171 Lodges, working in harmony; whereas, in June, 1849, there were 99, divided in feeling.

A Committee of five were appointed to receive any proposition or suggestion tending to restore entire harmony. The Committee consisted of Brothers Oscar Coles, H. C. Atwood, Nelson Randall, W. Seymour, and J. L. Lewis, Jr. This Committee reported on June 5, verbally, that they had met a corresponding Committee from the "body over which Mr. Isaac Phillips presided," that extreme courtesy and kindness had been evinced, but that no proposition had been advanced that would meet with the sanction of this Grand Lodge.

At this date, the Grand Lodge was visited by the Right Worshipful Brother Bauer, Representative of the Grand Lodge of Frankfort-on-the-Main.

The Grand Orient of the Netherlands, having adopted the Representative system, expressed by circular their feeling of amity, and invited exchange of representatives. Thus, also, did the Supreme Helvetic Directory of Switzerland, in their communication of March 1, 1853.

In relation to a good understanding and amity with the Grand Lodge of Saxony, resolutions were presented which set forth that the Right Worshipful Grand Secretary be directed to forward anew to the Grand Lodge of Saxony, directed to the Most Worshipful Charles Theodore Winkler, its Grand Master, all the documents relating to the subject of the unfortunate and lamentable schism, which occurred in the Fraternity of this State in June, 1849, accompanied with letters explaining them, soliciting him to lay the same before his Grand Lodge, and requesting a friendly reconsid-

eration and review of the question by that Grand Lodge ; that the Right Worshipful Grand Secretary be desired to forward to Brother Von Mensch, the Representative of this Grand Lodge in the Grand Lodge of Saxony, a letter of instructions, prepared with the concurrence of the Grand Master, accompanied with copies of the documents relating to the events of June 5, 1849, and request said Right Worshipful Brother, if he has not already done so, to again ask attention to those events, and such action as shall be considered proper upon the subject.

In relation to the Grand Orient of France, other action was taken, thus :

Resolved, That the powers of the Right Worshipful Brother, Le Blanc Marconay, as Representative of the Grand Lodge of New York at the Grand Orient of France, be revoked ; that a letter be addressed to him by the Right Worshipful Grand Secretary, informing him of this revocation and requesting him to return his commission ; and that the Most Worshipful Grand Orient be informed of the action of this Grand Lodge in the premises.

The Grand Lodge decided in relation to the claimed rights of Past Masters of Lodges, that the Master of a new Lodge was the Representative thereof, and that he could not claim an additional vote in consequence of his being the Junior Past Master of another Lodge, if such he had been. It was hoped hereby to check the continuous change of Masters of Lodges, the infrequency of which was deemed judicious.

The Grand Officers were empowered to "receive into fellowship and good standing any Lodge, or member of a Lodge, in this jurisdiction, which may be desirous of returning to an allegiance to this Grand Lodge," provided that this resolution does not include those individuals who have been expelled by name by this Grand Lodge.

Inasmuch as the Grand Lodge of Ohio had reviewed the Grand Lodge difficulties in New York, with considerable criticism against the John D. Willard Grand Lodge, and the subject had been referred to the Committee on Foreign

Correspondence, that Committee reported at length. It is not deemed necessary to give the report in full. It, however, with no little point, quotes the oft-repeated reference to Grand Master Willard, as "Mr. John D. Willard," and to the former Deputy Grand Master Phillips, as "Most Worshipful Isaac Phillips." The report quotes the six resolutions adopted by the Grand Lodge of Ohio, to the effect:

"1st. Their profound regret on account of these difficulties; 2d, the opinion that these questions admit of being adjusted in a manner honorable and to the interests of both parties; 3d, they advise the necessary steps for an immediate adjustment between the parties; 4th, they offer their mediation; 5th, they say that until these difficulties are *amicably adjusted*, or some *new feature* developed, that Grand Lodge cannot recognize either one of the present organizations; and, 6th, they direct the Grand Secretary to send a copy of these resolutions to both parties."

After mature consideration, the first, second, and fourth of the resolutions following were adopted by the Grand Lodge of New York:

"1st. *Resolved*, That this Grand Lodge cannot consistently, honorably, or in justice to itself, adopt the recommendations of the M. W. Grand Lodge of Ohio, in reference to the difficulties existing in this State, nor accept her mediation.

2d. *Resolved*, That the grounds on which the Grand Lodge of Ohio has placed her refusal to recognize the lawful existence and legitimate authority of this Grand Lodge are untenable, and founded in error, misinformation, or mistake, and that we respectfully ask her to review them.

3d. *Resolved*, That until the recognition of this Grand Lodge by the Grand Lodge of Ohio, all Masonic intercourse between the subordinate Lodges of Ohio and the Lodges subordinate to this Grand Lodge be, and is hereby, suspended.

4th. *Resolved*, That the R. W. Grand Secretary be directed to forward an authenticated copy of this report and resolutions to the Grand Lodge of Ohio."

The third resolution was laid over.

At the June session of 1853, the Grand Master, Nelson Randall, expressed himself as follows :

“It is to be regretted that the schism which occurred in 1849 is still continued, and without any apparent prospect of present reconciliation. I am informed the schismatics still keep up an organization in the city of New York, and claim to exercise the authority of a Grand Lodge, with a small number of subordinates and two or three hundred members. The schismatics still press a suit commenced by them in the courts of the State, to secure to them the control of the general fund of this Grand Lodge, amounting to about ten thousand dollars, which is invested in bank stock. This suit is protracted, and as yet the testimony which is taken before a referee is not closed. In the mean time the stock remains under injunction, and the dividends are accumulating in the banks. There is no doubt, ultimately, of the success of our body in defending the suit; but, in the mean time, the defence is expensive, annoying, and troublesome. It seems evidently to be protracted and lengthened out by the schismatics, in the hope of some important concessions to bring about a reunion being forced upon us by their policy of delay. Although the interests of this Grand Lodge are in charge of able counsel and an efficient committee of Grand and Past Grand officers, there is but little prospect of a conclusion of it the present year; and a suitable appropriation to meet the annual expenses will have to be made.”

The action of the Grand Lodge of Mississippi was emphatic; it treated the Grand Lodge of New York as an irregular Masonic Body until its Annual Communication 1855-56, when it cordially recognized the Grand Lodge.

PENNSYLVANIA INTIMATES MEDIATION.

Of the very few Grand Lodges that were not showing their frankness of decision, Pennsylvania was one, which by

its course caused New York to adopt a resolution to the effect that the Grand Secretary request information whether the Grand Lodge of Pennsylvania permits its subordinate Lodges to allow the visitation of individuals therein, who have been expelled by the Grand Lodge of New York.

It came to the knowledge of the Masonic authorities of New York that Rural Amity Lodge, at Athens, Penn., was in the practice of initiating candidates living in New York State. This caused a communication to be transmitted to the Grand Lodge of that State, making inquiry. Shortly thereafter was received an individual complaint from Brother Sydney Hayden of Athens, Penn., stating that Chemung Valley Lodge, of New York State, had received and initiated candidates whose residences were without the State, contrary to Masonic usage.

The whole subject was referred to the Grand Master.

A Past Grand Master of Pennsylvania, James Page, transmitted on January 22, 1856, a preamble and resolutions, adopted by the Grand Lodge of that State, at a special session, in the following terms:

“Whereas, An unhappy condition of affairs now exists, and has existed for some time in the Masonic Fraternity of the State of New York; and,

Whereas, This Grand Lodge has taken no part whatever in the controversy, not having recognized either of the bodies claiming to be the Grand Lodge of that State, and is therefore in a position to interpose her friendly offices, with a view to the restoration of Masonic harmony in that jurisdiction; therefore,

Resolved, That this Grand Lodge do authorize its R. W. Grand Master to appoint four brethren, himself being a fifth, to constitute a committee in her behalf to tender her mediation to the two bodies of Masons referred to in the preamble, for the purpose, if possible, of settling and terminating the controversy between them.

Resolved, That, in case of their acceptance of such mediation, the said Committee shall have full and absolute power

to act for this Grand Lodge in the premises. Provided, however, that they shall not proceed in the discharge of their duties unless it be previously stipulated and agreed that their decision, after fully hearing both parties, shall be considered as the decision of this Grand Lodge, and it be binding and conclusive upon all concerned."

The Right Worshipful Grand Master appointed the following named brethren said Committee :

Past Grand Masters James Page, Samuel Badger, Samuel H. Perkins, and William Whitney.

The papers, together with a preamble, setting forth that the Grand Lodge of Pennsylvania had directed that the subordinate Lodges of that State should refuse admission into their several Lodges, of Masons in good standing from New York State, were referred to the Committee on Foreign Correspondence, to report what action this Grand Lodge should take in the premises.

The Committee first considered the peculiarity of manner in which the subject came before them, to wit, through an irregular channel and a Past Grand Master ; then, waiving ceremony, it drew attention to the fact that seven years had passed since the difficulty commenced, before Pennsylvania was aroused to the fact of such an occurrence. The Committee then questioned how New York could accept such mediation after a rejection of a similar proffer from Ohio, and, subsequent thereto, from Massachusetts and Virginia. Then, deferring to the age, experience, and wisdom of the Grand Lodge of Pennsylvania, the Committee said :

"The Grand Lodge of Pennsylvania is, and has been, since her organization in 1786, nearly a sealed book to the other Grand Lodges of the world. Her current history has only been known through the medium of personal intercourse with her members, and the occasional reports of her Grand Master and her Financial Committees, or the dedication of some hall. In the latter case, her courtesies have been measured

rather by the caprice of individuals than the generous politeness which is the natural product of true Masonic brotherhood. While many of her members are Masons of enlarged minds, of great ability, of unflinching integrity, and comprehensive philanthropy, and have shown themselves the friends of the Grand Lodge of New York and of her sister Grand Lodges, the Grand Lodge of Pennsylvania, as a body, *is insular, exclusive, and peculiar*. In different respects, its exterior boundaries encircle a system of Masonry that is unknown, in practice, to any other jurisdiction in the United States. It knows not, or if it knows, it studies not, the wants, wishes, or opinions of its sister Grand Lodges in this country. It has little or no sympathy in common with the rest of the Masonic world. In derision and contempt of the universal opinions and practices of the Grand Lodges of this country, *it continues its supervision and control over* other branches of Masonry from which, in deference to their wishes and to preserve harmony in the Masonic fold, it should have been *long since separated*. Its course, in this particular, has not only created party feuds among its own members, but has caused unpleasant discussion and irritation to the body of the Fraternity and to the governing Masonic bodies of the nation. With what propriety, then, if a mediation were proper or desirable, can the Grand Lodge of New York accept that of Pennsylvania after rejecting those of the Grand Lodges of Ohio, Massachusetts, or Virginia, each and all of whom, in nearly all particulars we have named, may be said, with great propriety, to have moved in harmony with 'the music of the Union,' while Pennsylvania has not?

The Committee can hardly believe that the Grand Lodge of Pennsylvania are cognizant of the facts which are involved in one of the subjects that they propose to determine, which are recorded in the rebellion that took place in this jurisdiction in 1849. For the information of that body, we will briefly present them. The Grand Lodge of New York, like all other Grand Lodges in this country, which succeeded the Provincial Grand Lodges previously established here, was

formed by a convention of Lodges deriving their original authority from different sources, viz., the two Grand Lodges then (1785) existing in England. In the month of June of that year, this convention—the country having passed from under British rule—threw up the authority of the Provincial Grand Lodge, and formed a constitution for the government of the Craft as a sovereign jurisdiction. The constitution thus adopted, contained a provision allowing Past Masters the privilege of membership in the Grand Lodge. There was doubtless much propriety in this provision, at that time, on account of the paucity of members in that body. In the various revisions of that instrument which had been made thereafter until 1848, this provision had been retained, with some other provisions of equal importance, and the latter are still retained. But in consequence of the privilege so given to Past Masters, the annual elections supplying a new Past Master for each Lodge, *ergo*, a new member of the Grand Lodge every year, this class of members had become so large at the last named period, that it controlled and directed the legislation of the Grand Lodge almost entirely upon every subject in which they felt an interest. That body was made so cumbersome by their presence, participation, and often boisterous action, that legislation, justice, and progress in the proceedings of the Grand Lodge were alike denied. The Grand Lodge was compelled, *ex necessitate rei*, either voluntarily to permit the dissolution of that body, to allow this class of irresponsible and sometimes turbulent members to do the legislation of the Grand Lodge to the exclusion and destruction of the representative rights and powers of the subordinate Lodges, or curtail the privilege of *voting* thus exercised by them. It chose to do the latter, which it did by the adoption of an amendment to the constitution, limiting the privilege of voting exercised by this class to the Past Master of each Lodge who had last past the chair thereof. The Past Masters who were thereby deprived of this privilege, retained, nevertheless, their membership in the Grand Lodge, and exercised all other powers and privileges undisturbed.”

We will not further follow the argument.
The Grand Lodge

“Resolved, That in view of the considerations presented in the foregoing report, the mediation proposed by the Grand Lodge of Pennsylvania ‘to the bodies of Masons’ in this State, be, and hereby is, on the part of the Grand Lodge of New York, fraternally and respectfully declined.”

It was directed that a copy of the report and resolutions be forwarded to the Grand Lodge of Pennsylvania; two copies to each of the other Grand Lodges; and ten copies to each of the Lodges in this jurisdiction.

Cassia Lodge of Williamsburgh, in 1857, unanimously renounced its allegiance to the powers under which it hailed, and sought and was received under the banner of the Grand Lodge of the State of New York, of which John L. Lewis, Jr., was Grand Master.

THE SUITS AT LAW

dragged along. There were in reality three suits; the oldest case being an action by Brother Boyd to recover the tin box and its contents taken from the Grand Secretary in 1848, which was stayed by the injunction of Phillips *versus* Willard.

The two new cases, commenced in 1855, were first, that of Joseph D. Evans, Grand Master, and others, demanding the general fund and personal property of the Grand Lodge of the State of New York; and the other, that in the name of Mr. Halstead and others, trustees, demanding the Hall and Asylum Fund. These two new cases were sought to be stayed by the Phillips Grand Lodge, until the suit of Phillips and others against Willard and others should terminate.

A Committee of five, consisting of Brothers Salem Town, Robert Macoy, John Gray, Andreas Cassard, and Henry W. Turner was appointed on June 6, 1856, for the purpose of preparing and presenting some suitable and proper plan for a settlement of any differences that may exist among the

Masons in this State, if the same be practicable, and were directed to report at their earliest convenience.

In June, 1857, the Permanent Fund, which was "under injunction" by the Supreme Court, had increased to over \$23,000—one-half of which was drawing no interest.

The total number of registered Masons, at this date, was 24,670.

The Committee produced as the result of their labors, in February, 1857, an agreement upon certain stipulations termed

"PROPOSED ARTICLES OF UNION,"

between the Grand Lodge, over which Brother Mordecai Myers presided, and the Grand Lodge of the State of New York, over which John L. Lewis, Jr., presided. These articles of union were submitted to the Lodges and the brethren in the jurisdiction for their consideration. The two leading questions were "the restoration of Past Masters, and the disposition of the Permanent Fund."

By the Articles of Union, the absolute and inalienable right, insisted upon by the Phillips party, was wholly abandoned, the condition being that those who then were, or at the end of the year would become, Past Masters, should be exempted from its provisions, so that the compact should have no retrospective effect. The subject of the Fund, it was presumed, being a matter of money, could readily be accommodated and adjusted.

The Grand Master, John L. Lewis, Jr., insisted that the articles should be "abandoned if it be satisfactorily shown that they were productive of alienation of feeling and unhappy divisions in our own Body, or afford well-grounded confidence of pardon and amnesty to offenders in the future. A desire to secure a *future* good should not be made destructive of *present* peace and tranquillity, or be subversive of sound principles of government."

The Committee of five to whom the subject of submitting a plan for the settlement of the difficulties had been referred, and who reported the Articles of Union, by consent, pre-

sented a written report on June 4, 1857, in addition to the verbal one made to the Grand Master in February of same year. In this report there were citations of settlements of difficulties among the brethren in different States and nations, and the admirable advantages resulting. Thus, in 1792, an amicable union of the two Grand Lodges then existing in Massachusetts was had; the union of the two Grand Lodges in South Carolina, on September 5, 1808; the union of the two Grand Lodges of England on November 25, 1813, and ratified the following December 1, and which resulted in the United Grand Lodge of Ancient Freemasons of England, December 27, 1813. Thus the re-division of the Grand Lodge which had taken place in South Carolina was happily settled on January 11, 1817. With reference to the Masonic dissensions in the State of New York, mention was made of the bitter hostilities among the Craft, resulting in the division of the Fraternity in 1823, and the reunion or compact of 1827, impelled by the violent opposition raised by anti-Masonry. Then the union of 1850 between the Grand Lodge of the State of New York and the St. John's Grand Lodge was cited.

After all these references the Committee conclude :

“The above are among the leading cases of arranging differences that existed among the Fraternity in their respective locations. The action of your Committee has been based upon a conscientious intention to settle and end our differences, and depending upon the relevancy of those very distinguished authorities, we have no hesitation in offering the annexed Articles of Union, the presentation of which to the M. W. Grand Lodge, your Committee would respectfully ask, and sincerely pray that they may be adopted by that body. The respective advantages that must, of necessity, result from their adoption, among others, are that the whole Fraternity of the Empire State will be united, whereby we may once more occupy an honorable position among our sister jurisdictions. The moneys now in litigation will revert to their legitimate channels, in aiding the widows and

orphans, and the distressed brother Masons. The Grand Lodge may become an incorporated body, thereby capable of holding property, and in the future easily preventing schisms.

The settlement of our difficulties, also, harmonizes all differences in the Chapter and the Encampment branches of the Order, thus showing New York, in every department of Masonry, as one entire and complete organization."

On June 4, the Committee on Condition of Masonry, of which Brother Stephen H. Johnson was Chairman, reported, strenuously objecting to the "Articles of Union" for the following reasons:

OBJECTIONS TO THE ARTICLES OF UNION.

"1st. It is proposed that the Articles of Union shall be considered and constituted a fundamental law of the Grand Lodge of the State of New York.

The term *fundamental law*, your Committee understand, is construed by the Committee from whom the articles emanate, to mean a law that cannot be abrogated or changed at any subsequent Communication of the Grand Lodge.

It is submitted with all due deference to the Committee referred to, who have consented to the proposed articles, that this Grand Lodge possesses no such power.

2d. The proposed articles conflict with the present Constitution of the Grand Lodge, and cannot be carried into effect without an amendment of that instrument; that can only be done in the manner prescribed by sec. 125.

By the articles, it is proposed to constitute, as members of the Grand Lodge, all Past Masters of Lodges under this jurisdiction, who had served one year in the chair as Master, prior to 1849, and that too at the present Communication; whereas, by the present constitution, all such Past Masters are excluded. It follows, therefore, that the adoption of the proposed articles would be a palpable violation of the fundamental law of this Grand Lodge. But, were this possible,

could this Grand Lodge retract its position taken in 1848, adopted in 1849, after having received the approval of a large majority of the subordinate Lodges within its jurisdiction, and maintained during the subsequent years up to this hour, without dishonor to itself, and insult to those Grand Lodges in the United States and throughout the world, who have so decidedly sustained and cheered us on our course through those eventful years.

If the Grand Lodge was right then, in the adoption of the amendments to the constitution relating to Past Masters, we are clearly right in sustaining them now; no cause or circumstance having transpired since that time calling for an alteration or abrogation of that amendment.

3d. By the fifth article of union, all the Grand Masters, Deputy Grand Masters, Grand Wardens, Grand Secretaries, and Grand Treasurers, who have been elected by this Grand Lodge since 1849, are disqualified as members of the Grand Lodge.

That this Grand Lodge has the right to declare, in a constitutional manner, who shall compose the Grand Lodge, your Committee do not deny; but they are unwilling that any of those beloved and illustrious brothers should, by any act of this Grand Lodge, be turned away from the doors of its yearly convocations. They see no reason or excuse for such an act.

4th. By the seventh article of union, any future amendments to the constitution or general regulations of the Grand Lodge, must have a prospective action, and cannot affect the rights, privileges, and franchises which any member thereof may have acquired. This article, your Committee deem utterly subversive of the principles of true legislation and government. That power which can make can unmake; the power which creates can destroy. All the rights, privileges, or franchises which any member of this Grand Lodge enjoys, he has acquired through the action of the Grand Lodge, and in no other manner. No member has any inherent or inalienable rights or privileges. What ever rights, privileges, or franchises he may enjoy, have been derived from the Grand

Lodge, and that body may, in a constitutional manner, at its own pleasure, withdraw them, although, perhaps, it might not be policy to do so."

The rejection of the Articles of Union, as recommended by the committee on the Condition of Masonry, was carried on June 4, 1857, by a vote of 780 against 247.

Brother Salem Town offered a preamble and resolution that the "*erring brethren retrace their steps and return to their former allegiance*," but such preamble and resolution were laid on the table.

CONSIDERATION OF THE DIFFICULTIES OF 1849, CONTINUED.

On the morning of June 6, by a vote of 557 to 143, there was adopted the following resolution :

"*Resolved*, That the Committee on Condition of Masonry receive and consider any propositions or suggestions that may be presented to them, with a view to the restoration of harmony among all who claim the Masonic name in this State, and that they be authorized, in their discretion, to report the same to the Grand Lodge. Said Committee may report at the present, or at the next, Annual Communication."

Brother Joseph D. Evans then presented the following resolutions, which were referred to the Committee on Constitution and Laws, reported favorably back by it, and adopted :

"*Resolved*, That, although we are perfectly satisfied that Past Masters, as such, have no inherent right to membership in a Grand Lodge, for the purpose of meeting the wishes of some of the members of this Grand Lodge, we are willing, nevertheless, to admit, in a partial degree, Past Masters to be members of this Grand Lodge; therefore, be it further

Resolved, That this Grand Lodge approve of the following amendments to the Constitution, and give their affirmative vote thereto, and this Grand Lodge do so far adopt and

sanction the same as it is in their power to adopt and sanction any amendment at one June communication.

First amendment: '§ 90. This Grand Lodge shall be composed of the officers and members mentioned in sections 2, 29, and 30 of this Constitution; all Past Grand Officers of this Grand Lodge, and all Past Masters who were such on the 31st day of December, 1849, and who are members of a subordinate Lodge under this jurisdiction. A proxy must be a present or Past Master, and the number of Lodges which he may represent shall not exceed three.'

Second amendment: Add, after the word 'representative,' in section 34, 'the Past Masters of each Lodge have collectively one vote only.'"

It was then ordered that these proposed amendments to the Constitution be submitted to the subordinate Lodges during the coming recess, and that the result of their action be forwarded to the Grand Secretary on, or before, January 1, 1858. There were at this time 390 Lodges, and the proposed amendments to the Constitution failed from neglect or refusal to take action upon them.

In the meantime, commencing on June 15, 1857, at a call of Doric Lodge, No. 280, conventions of Masons were held in the City of New York considering, suggesting, and adopting measures to bring about a union; among the most prominent of whom were William Gurney, John W. Simons, R. D. Holmes, Geo. W. Ray, John J. Tindal, C. F. Newton, A. J. H. Duganne, and Jas. B. Taylor.

As the result of these conventions, on June 3, 1858, there was presented to the Grand Lodge a memorial from certain Past Masters, who were such in 1849, asking for an amendment of the Constitution that would restore them to such membership in the Grand Lodge, as was exercised by them previous to 1849. This memorial was laid on the table, then taken therefrom, and referred with a similar proposed amendment to the Constitution, to a special committee of ten, to report in the evening. That Committee was composed of Brothers Clinton F. Paige, Robert Macoy, N. J. Johnson,

Thomas S. Sommers, C. S. Westcott, Corydon Wheat, John W. Simons, R. L. Schoonmaker, Peter P. Murphy, and William Gurney.

This Committee now had an opportunity, of which it quickly and shrewdly availed itself, and reported as follows:

“The Special Committee to whom was referred the memorial from certain Past Masters of Lodges acknowledging the jurisdiction of this Grand Lodge, praying restoration to membership therein; and also the resolution offered by R. W. Bro. C. F. Paige, to reconsider the vote of this Grand Lodge rejecting the proposed amendment to section 90 of the Constitution, beg leave most respectfully to report: That feeling deeply sensible of the vital importance to the future welfare of this Grand Lodge of the subject referred to them, they have given it that calm and serious consideration to which it is entitled, and unanimously recommend the adoption of the following resolutions:

Resolved, That the vote of this Grand Lodge, rejecting the proposed amendments to section 90 of the Constitution, be reconsidered.

Resolved, That while this Grand Lodge expressly declares that Past Masters, as such, have no inherent rights to membership in this Grand Lodge, and affirms its action in 1849 on this subject, it now deems it expedient, circumstances having greatly changed since that period, to admit, as its members, Past Masters who were such on the 31st of December, 1849.

Resolved, That the amendment now under consideration contemplates such Past Masters only as were such on the 31st of December, 1849, and are or may become members of subordinate Lodges acknowledging the jurisdiction of the Grand Lodge of the State of New York, of which the M. W. John L. Lewis, Jr., is at present Grand Master.

Your Committee also recommend the adoption of the proposed amendment to section 90 of the Constitution, and the rejection of the proposed amendment to section 34 of the Constitution of this Grand Lodge.”

The resolutions and first proposed amendment to the Constitution were adopted by large majorities. It was evident this was the beginning of the end of the difficulties of 1849.

Thus, on June 4, 1858, the Grand Master announced that he had received the following Communication :

“R. W. Grand Lodge of New York, of Free and Accepted Masons.

NO. 594 BROADWAY, NEW YORK, *June 4, A.L. 5858.*

To M. W. JOHN L. LEWIS.

SIR:—At a meeting of the Grand Lodge, held this day, on motion, the Committee of Conference, who reported the Articles of Union at the last Annual Communication and which was then discharged, was revived, with the same members and same powers originally held.

The Committee consists of R. W. Brothers Edward Cook, James Jenkinson, and W. Brother John A. Kennedy, who are prepared to meet any similar committee on the part of the other body that may be designated.

JAMES HERRING,

Grand Secretary.

This, on motion, was received, and a committee consisting of Right Worshipful Brothers Finlay M. King, James W. Powell, Henry C. Vogell, and Worshipful Brothers James B. Taylor and Thomas S. Sommers, was appointed to confer with the committee referred to in the above Communication.

On June 5, 1858, Right Worshipful Finlay M. King, from Committee on Conference, presented the following report, which was received, and, on motion of Brother Peter P. Murphy, the recommendations of the Committee were taken up *seriatim*, and after being discussed and amended in several particulars were adopted, as follows :

PREAMBLE OF COMMITTEE ON CONFERENCE.

“Whereas, the honor, usefulness, and beneficent objects of the institution of Freemasonry of the State of New York

have suffered, and are now suffering, by reason of differences and disagreements among the Fraternity of this State ;

Now, therefore, the undersigned, committees appointed by the parties hereinafter mentioned, in view of amicably and permanently ending such differences and disagreements, to the end that the harmony which is compatible with the true principles of Freemasonry may prevail, do mutually assent and interchangeably subscribe to the following provisions, as a proper and equitable manner of ending such differences and disagreements.

And, if said provisions are adopted and confirmed by the parties respectively, to wit, that known as the Grand Lodge of the State of New York, of which John L. Lewis, Jr., is Grand Master, and that known as the Grand Lodge of the State of New York, of which James Jenkinson is Grand Master, then these provisions shall be considered and constituted a fundamental regulation of the Grand Lodge of the State of New York.

PROVISIONS OF UNION.

SECTION 1. There is but one Grand Lodge in the State of New York, that of which the M. W. John L. Lewis, Jr., is now Grand Master, whose territorial jurisdiction is co-extensive with the limits of the State.

SEC. 2. That all proceedings had in relation to suspensions or expulsions, arising out of the transactions known as the 'difficulties of 1849,' shall be, and are hereby, rescinded ; and all such persons as may have been so suspended or expelled, are hereby restored to full membership, and entitled to all the rights and privileges of Masonry.

SEC. 3. That all Grand Officers and Past Grand Officers of the last named party, mentioned in the preamble, shall have the rank and title of Past Grand Officers, and be recognized as such. For the purpose of obviating embarrassments, in cases where Lodges in both bodies have the same number, the following plan shall be adopted : If the two Lodges bearing the same number, cannot mutually agree to consolidate into one Lodge, then the Lodge having the original warrant,

or warrant of senior date, shall retain its number, while the other Lodge shall change its number and pass to the next junior vacant number in the list of Lodges, and its warrant shall be so numbered, endorsed, and registered. Any Lodge working under a warrant granted since 1849, by the body of which James Jenkinson is Grand Master, shall surrender its warrant, and a new warrant be granted without charge.

SEC. 4. That all suits at law, of whatever nature and kind, arising out of the aforesaid 'difficulties of 1849,' shall be withdrawn and discontinued, and the parties of record in said suits shall assent thereto.

The expenses of both parties shall be paid from the fund known as the 'Permanent Fund,' and the balance of the moneys of the said permanent fund, together with all interest accruing thereon, and all other moneys belonging to the Grand Lodge on the 5th of June, 1849, shall be paid into and become, and are hereby constituted, a part of the fund known as the 'Hall and Asylum Fund,' and the trustees are hereby authorized to make the transfer.

The 'Hall and Asylum Fund,' now held in trust for the Grand Lodge, together with the moneys above named, shall remain intact, and be applied with such additions and accumulations as may hereafter be made thereto, to the purposes for which such fund was created.

SEC. 5. The Grand Lodge is composed of all the Grand Officers, Past Grand Officers, and of the Masters and Wardens, or the representatives, legally appointed, of all the Lodges under this jurisdiction, and of all such Past Masters of Lodges under this jurisdiction as shall have been elected, installed, and served one year in the chair, as Master, prior to December 31st, A.D., 1849.

SEC. 6. The Constitution and General Regulations, as now in force in the Grand Lodge, of which M. W. John L. Lewis, Jr., is Grand Master, shall remain in force until amended, in pursuance of its provisions.

SEC. 7. The archives and properties of the parties hereto shall be the property of the Grand Lodge, and be placed in the custody of the appropriate Grand Officers.

Sec. 8. All allusions to past differences shall be avoided.

Sec. 9. On the ratification of these provisions by the parties hereto, all their several subordinates, on complying with the provisions of Section 3, shall be considered of equally regular Masonic standing, and, as such, are hereby declared united in Masonic fellowship under one common jurisdiction, and entitled to all those rights and privileges pertaining to the Fraternity as freely and fully as though no differences had heretofore occurred.

FINLAY M. KING,
JAMES W. POWELL,
JOHN A. KENNEDY,
JAMES B. TAYLOR,
JAMES JENKINSON,
H. C. VOGELL,
THOS. S. SOMMERS."

Brother Chas. S. Westcott offered the following resolution :

"Resolved, That the foregoing Preamble and Resolutions be ratified by the Grand Lodge, and be binding upon it so soon as the like sanction be given by the other party hereto, and not till their action has been communicated to the M. W. Grand Master."

Which, on motion, was adopted.

In the evening of the same day, Brother Robert Macoy announced that the articles contemplating a perfect union between the two bodies of Masons in this State had been unanimously adopted by the Phillips party.

The Grand Master appointed a Committee of five to make arrangements for the reception of the Past Grand Officers and others embraced in the Articles of Union, consisting of Brothers John D. Willard, William H. Milnor, John W. Simons, Robert Macoy, and Salem Town.

Right Worshipful Finlay M. King gave formal notice of the adoption and ratification of the Articles of Union, and that the brethren were now in waiting to be introduced to

the Grand Lodge. Whereupon Most Worshipful John D. Willard presented Most Worshipful Jas. Jenkinson and other Past Grand Officers, who were received and welcomed by the Grand Master with the usual Grand honors.

Congratulations upon the "Union" were tendered, with appropriate remarks, by Most Worshipful Brother Mitchell, Past Grand Master of Missouri; Most Worshipful Brother Pierson, Grand Master of Minnesota, and by the representatives of the following Grand Lodges and Grand Orients, viz.: Oregon, Louisiana, Quebec and Three Rivers, Alabama, Venezuela, France, California, Saxony, Wisconsin, Peru, New Jersey, and Frankfort-on-Main.

Right W. Stephen H. Johnson called up his resolution relative to the appointment of a committee to superintend the settlement of the lawsuit, etc., between the two bodies, which having been amended to read as follows, was adopted :

"Resolved, That a Committee of seven be appointed by the Grand Master for the purpose of superintending the settlement of counsel fees and expenses of the lawsuit now pending relative to the property and funds of the Grand Lodge, and of superintending and adjusting the carrying out of the provisions of union, so far as they relate to property and funds.

HISTORICAL NARRATIVE AND PROCEEDINGS BY THE ISAAC PHILLIPS GRAND LODGE.

1849 to 1858.

The Grand Lodge of the State of New York, Most Worshipful John D. Willard, Grand Master, opened its first Quarterly Communication of 1849 on March 6, with Right Worshipful Oscar Coles, Deputy Grand Master, in the Chair, and a quorum of representatives of Lodges, at the Howard House.

In the due course of proceedings, the Right Worshipful Isaac Phillips offered the preamble and resolutions relating

to an amendment to the Constitution which had received the preliminary adoption by the Grand Lodge at the preceding Annual June Communication, and which affected the composition of the Grand Lodge, especially as to Past Masters possessing the power to vote.

As will be seen by reference to the proceedings under the Grand Lodge, while John D. Willard was Grand Master, the resolutions presented by Right Worshipful Brother Isaac Phillips were unanimously adopted, notwithstanding the presiding officer, Oscar Coles, the Deputy Grand Master, refused to put the motion, on the ground that such resolution affected the entire Body of the Fraternity in the State, and could be considered only at an annual session in June.

An appeal having been taken, the motion was carried, the resolutions declared adopted, and the proposed amendments which received an affirmative vote in June, 1848, pronounced by those who favored such action, to be null and void.

The Grand Lodge met in Annual Communication at the Howard House, June 5, 1849, under unusual preliminary circumstances. The Grand Master, John D. Willard, entered somewhat late.

The Grand Secretary was directed to call the Roll of Lodges; before doing so, he said: "I officially announce, as Grand Secretary, that the amendments to the Constitution, in relation to Past Masters, proposed at the last Annual June Communication, and which then received the affirmative vote of this Grand Lodge, have since received the affirmative votes of a majority of all the Lodges under the jurisdiction of this Grand Lodge, and have thereby become a part of the Constitution."

On the Grand Secretary being interrupted as out of order by a member whilst making this statement, the Most Worshipful Grand Master peremptorily called that member to order. The Grand Secretary then called the Lodges, numerically. Immediately on his finishing the roll, a brother called for the reading of the minutes of the last quarterly meeting of the Grand Lodge; whereupon the Grand Master called

him to order, as the Grand Master desired to address the Grand Lodge. A motion was then made and seconded that the reading of the minutes of the last quarterly meeting be now proceeded with, as the usual order of business. The Grand Master declared the motion out of order. A motion to appeal from such decision was made, but such motion was declared out of order, the Grand Master further declaring that he must first be heard.

The brethren then requested the Acting Senior Grand Warden, William Willis, to put the question of appeal to the Grand Lodge. The Acting Senior Grand Warden asked the Grand Master if he still declined to put the appeal before the Grand Lodge, to which the Grand Master answered in the affirmative. The Acting Senior Grand Warden then put the motion before the Grand Lodge, and the appeal was sustained, but the Grand Master gave no heed to the action. The Acting Senior Grand Warden then put the question as to whether the minutes should be read, and the motion was decided in the affirmative, but the Grand Master declined to permit the reading of the minutes. The Grand Secretary declined to obey the direction of the Acting Senior Grand Warden to read the minutes.

By instruction of the Grand Master, Brother W. H. Shumway, the Grand Sword Bearer, was called to the East, who read the "Rules of Order" during silence. Subsequently, the Grand Master directed the minutes to be read. Those of the quarterly meeting, held March 6, 1849, were read and approved.

The Grand Master, John D. Willard, then delivered an address, in the course of which he declared that the amendments to the Constitution offered at the last June Communication, had received the affirmative vote of fifty-six Lodges, "and are an integral part of the Constitution;" he also announced the number of new Lodges which had been constituted under his administration; but the Grand Master did not announce the names of the fifty-six Lodges that had voted in favor of the amendments to the Constitution. The Grand Master recommended a further amendment to the

Constitution by eliminating the powers in Grand Lodge of the Past Grand Masters, Past Deputy Grand Masters, Wardens, Secretaries, and Treasurers. He then announced the decease of the Right Worshipful Richard Carrique, Senior Grand Warden of the Grand Lodge; and, finally, declined being again a candidate for re-election to the office of Grand Master.

The Acting Junior Grand Warden, Isaac Phillips, then enquired if the Grand Master was correctly understood to declare that notwithstanding the decision of the Grand Lodge in March, "that such amendments were unconstitutional and revolutionary," and that any action of the Lodges upon the same would be void and of no "force or effect," such proposition referring to and depriving Past Masters of their rights as members of the Grand Lodge, and that the same was now the law governing the Body over which he was presiding. To which the Grand Master answered: "It certainly is." Whereupon the Acting Junior Grand Warden, Isaac Phillips, replied: "Then, sir, by virtue of the decision made by the Grand Lodge, at its last Quarterly Communication, the Body over which you preside is not the Grand Lodge of the State of New York as originally constituted and has ever been maintained," and he called upon those members of the Grand Lodge who were determined to maintain its integrity according to the original constituting, and in accordance with the Articles of Union of 1827, to continue the constitutional organization of the Grand Lodge.

On motion, Past Deputy Grand Master, William Willis, was called to preside as Grand Master, and the new temporary officers elected were as follows:

Isaac Phillips as Deputy Grand Master.
Edward Cook, of No. 1, as Senior Grand Warden.
E. B. Hart, of No. 26, as Junior Grand Warden.
James Herring as Grand Secretary.
John Solomons as Grand Treasurer.
William H. Walling as Senior Grand Deacon.
Rudolph Aeby as Junior Grand Deacon.

William Boardman as Grand Pursuivant.
Greenfield Pote as Grand Tyler.

The temporary Grand Secretary then called the roll of Lodges, and answers were made by

St. John's, No. 1.	Hohenlinden, No. 56.
Ind. Royal Arch, No. 2.	La Fayette, No. 64.
Mt. Vernon, No. 3.	Richmond, No. 66.
St. Patrick's, No. 4.	Montgomery, No. 68.
Trinity, No. 12.	Naval, No. 69.
Temple, No. 14.	Washington, No. 85.
L'Union Française, No. 17.	Pythagoras, No. 86.
Fortitude, No. 19.	Schodack Union, No. 87.
Abrams, No. 20.	Lodge of Strict Observance, No. 94.
Washington, No. 21.	Manitou, N. 106.
Adelphi, No. 23.	Plattsville, No. 119.
Albion, No. 26.	Ogdensburgh, No. 128.
Mt. Moriah, No. 27.	Anglo-Saxon, No. 137.
Benevolent, No. 28.	
German Union, No. 54.	

An order to that effect having passed, the brethren then proceeded to an election of permanent officers with the following result :

PERMANENT OFFICERS.

Isaac Phillips, Grand Master.
Joseph Cuyler, Deputy Grand Master.
Thomas D. James, Senior Grand Warden.
David Booth, Junior Grand Warden.
James Herring, Grand Secretary.
John Horspool, Grand Treasurer.
John Coffin, Grand Chaplain.
William Boardman, Grand Pursuivant.
Greenfield Pote, Grand Tyler.

MOST WORSHIPFUL ISAAC PHILLIPS, GRAND MASTER.

Brother Isaac Phillips was born in New York, June 16, 1812, and was nearly seventy-eight years of age at the time

of his death, August 4, 1889. He was a man of large practical knowledge, high aims, and earnest purposes. Though his early advantages for culture were limited, yet by his studious habits and indefatigable disposition, he attained the rank he sought for, the society of the best educated men of his day.

He possessed great versatility of talent, and could apply his powers to any undertaking with an almost sure promise of success. Whether engaged in literary work, in business enterprises, in the duties involved in important civil positions, or in the practice of the law, he always did his work faithfully and well, and with the most conscientious and painstaking care.

He was made a Mason in 1833. He was elected Deputy Grand Master during 1846 and 1847, and was elected Grand Master of the "Phillips Grand Lodge" for five years commencing 1849; and was the acknowledged moving spirit in that division of the sovereign power. He was succeeded, as the presiding officer, in 1852, by Mordecai Myers, under an apparent belief that a union would be impossible so long as Brother Phillips remained in the executive chair.

The temporary Grand Master, William Willis, having privately appointed a Committee to hire the rooms then occupied by the Grand Lodge in the Howard House, and they having so done, the Grand Master, *pro tem.*, announced the same to the Brethren present, and his action therein was confirmed.

Through the instrumentality of Worshipful Brother Fitzgerald Tisdall, the Past Grand Masters of New Jersey, Ira Merchant and Daniel B. Bruen, attended at the Howard House, on the evening of the 6th of June, and installed the Grand Master-elect, Isaac Phillips, who then installed the other three ranking officers elect, Worshipful Brother Gardiner appearing as proxy for Thomas D. James.

A Committee was appointed to present "a correct statement of the late revolutionary proceedings," consisting of Brothers E. W. Nexsen, W. Willis, Edward Cook, John A.

Kennedy, N. F. Waring, who reported the next evening. The report was a repetition of what is hereinabove set forth. This was adopted, directed to be printed, and copies transmitted to all Grand Lodges.

To the Report of the Committee of Sixteen of the Grand Lodge, over which Most Worshipful John D. Willard presides, "The Case and Opinion," by Counsellor Reuben H. Walworth, and the report of the convention held at Geneva; the Grand Secretary, James Herring, of the Isaac Phillips Grand Lodge, made succinct reply as follows:

APPEAL TO THE GRAND LODGES THROUGHOUT THE WORLD.

Subsequent to a statement of prior and slightly relative historic matter, the appeal proceeds, thus:

"Who signed that circular of the John D. Willard Grand Lodge of Sixteen Brethren. Ten of whom belonged to Lodges which either fell beneath the storm of anti-masonry, or were not in existence during its career. And of the others, *some* who were not present at that 'informal meeting' at Geneva, who did not *even know* of that meeting, nor of the design or existence of the 'circular' till it was brought to them in 'proof,' with a solicitation for endorsement.

That circular aroused the Fraternity in the city of New York and other parts of the State, who were opposed to the proposed measure, and a meeting of the Masters and Past Masters of Lodges was called at the Howard House, on the 31st of October, 1848. At that meeting the roll of the Lodges was called by the Grand Secretary Boyd, and there were found present, 78 Masters and Past Masters of Lodges.

That meeting was regularly organized. The business stated by the chairman was, 'to deliberate on the course of action necessary to be taken, in relation to the proposed amendments to the Constitution, and to take into consideration a circular, issued by certain members of the Grand Lodge, in relation to and favoring a proposition to disfranchise Past Masters in that body, in violation of their **INALIENABLE RIGHTS**, and at variance with justice, wisdom, and policy.

The following preamble and resolutions were UNANIMOUSLY adopted :

'Whereas, at the last Annual Communication of the M. W. Grand Lodge, the first attempt was made, in the form of an amendment to the Constitution, by members of the Grand Lodge, representing either themselves or Lodges out of the city of New York, to deprive Past Masters of Lodges of their rights as members of the Grand Lodge, purposely reserved in the solemn Compact unanimously agreed to as 'a fundamental law of the Grand Lodge never to be disturbed,' by the representatives of two hundred and twenty-eight Lodges, assembled on June 7, A.L., 5827 ;

And *whereas*, it is now apparent, from a circular recently issued by certain Brethren, members of the Grand Lodge, that it is their intention to endeavor, by a majority vote, either of Lodges or individual votes, to carry the same into effect ;

And *whereas*, in the opinion of this meeting, it is not in the power of the Grand Lodge to carry out the proposed measure, save by the unanimous consent of the whole Fraternity of the State, even if it were wise, prudent, reasonable, and expedient to do the same, without violating the Compact of 5827 ; therefore,

1st. *Resolved*, That we are utterly opposed to the proceedings intended by the proposed amendments to the Constitution, offered at the Annual Communication in June last, by the W. JOHN S. PERRY, and which received the affirmative vote of the few members of the Grand Lodge at the moment assembled, because we deem them unreasonable, unwise, and inexpedient, in violation of the good faith involved in the Compact of 5827, calculated to excite disunion, and cause a prostration of that good feeling and harmony which ought ever to exist among the members of the Fraternity, and destructive to the prosperity of the Institution.

2d. *Resolved*, That the attempt to carry into execution by the force of a majority vote in the Grand Lodge, or by the vote of Lodges, the proposition of the W. JOHN S. PERRY,

will be considered as the desire and intention of the portion of the members favoring the same, to dissolve the Compact, and withdraw from the Ancient and Regular Masonic Jurisdiction of the State.

3d. Resolved, That one Past Master from each Lodge in the cities of New York and Brooklyn, and on Staten Island, be appointed an Executive Committee, to address a circular letter to every Lodge, officer, and known member of all the Lodges in the State, setting forth the injustice and impropriety of the proposed measure, and the fearful consequences that must result to the harmony and union of the Craft, if persisted in.

4th. Resolved, That the members of every Lodge in the State, and particularly within ten miles of the New York City Hall, be, and they are requested to agitate the subject, so that it may be fairly understood by every member of the Order.

5th. Resolved, That every Lodge in the State, and particularly within ten miles of the New York City Hall, opposed to the contemplated proceeding as offered by the W. JOHN S. PERRY, and believe that it cannot be submitted to with honor or propriety, and especially by reason of its disturbing the Compact, be requested to appoint a delegate to meet in Convention, at the city of New York, on the 29th of January next, at the Howard House, at 7 o'clock, P.M., for the purpose of agreeing upon a course of action to be pursued at the next Annual Communication of the Grand Lodge, to preserve the rights of their Past Masters, reserved under the Compact, the harmony of the Grand Lodge, and the influence and interest of the Fraternity of the State.

6th. Resolved, That a copy of these proceedings be forwarded with the circular letter mentioned in the third resolution, and special attention be called to the appointing of a delegate to meet in Convention on the 29th of January next.'

Twenty-five Brethren were appointed the Executive Committee under the 3d resolution.

These proceedings were signed by every Brother present, excepting three, and were subsequently approved by twenty-five Masters of Lodges and Past Masters who were not at that meeting.

Immediately after that meeting, communications were received from various parts of the country, stating that with the circular from West Troy, called the 'Geneva circular,' three other papers had been sent to the country Lodges, and furnishing copies of the following as one of those papers, which also explains the others.

' MEMORANDUM.

'The Committee appointed at Geneva on the 9th of August, 1848, respectfully make the following suggestions :

1. The provision as to amendments of the Constitution will be found in the 106th Article of the Constitution, page 51. It provides as follows, viz :

"No amendment to this Constitution shall be made or have any effect, until the same shall have had the affirmative vote of the Grand Lodge at two successive June Communications, *unless in addition to the affirmative vote of the Grand Lodge at one June Communication, it shall have received the affirmative vote of a majority of the Lodges within this jurisdiction.*" [Incomplete as a quotation.—ED.]

The proceedings of the Grand Lodge, in June, as to the proposed amendments, will be found on the 51st and 52d pages of the printed proceedings of the Grand Lodge.

It is considered most proper, and every way most desirable, that the further action to be had on the amendments be by a direct vote of the Lodges on the amendments themselves.

2. Caution should be used that all the proceedings of each Lodge, in relation to the amendments, be strictly regular ; and uniformity among the Lodges, as to the form of proceedings, is desirable, so far as may be convenient. If the accompanying preamble and resolution express the views of your Lodge, we respectfully recommend their adoption in

the precise form they are sent. They have been well considered, and are sufficient.

3. We advise that the amendments be acted on at a regular stated meeting of your Lodge; though this is not indispensably necessary.

4. The proceedings of your Lodge on the subject should be entered at length in the record of Lodge proceedings, including the amendments.

5. We advise that at least the names of the officers present and officiating, be entered in the minutes of the proceedings of the evening.

6. The Lodge should be open on the Master Mason's degree, when the business is acted on.

7. Let the blanks in the certificates as to the votes of your Lodge (which we enclose) be filled up with the name and number of the Lodge, the town, village or city, and the date. If the preamble and resolution should be adopted *unanimously*, let that word be inserted in the certificates in the proper place. Let the Lodge seal be affixed to the certificates; and let them be signed by the Master, Wardens and Secretary. If for any reason the signatures of all those officers *cannot* be obtained, let the certificates be signed at least by the Secretary.

8. We respectfully request that the certificate of the vote of the Lodge be executed in duplicate; and that after your Lodge shall have acted on the subject, one certificate be sent *immediately* by mail, either to Doctor Enos Barnes, Geneva, Ontario County; or to H. L. Palmer, Esq., West Troy, Albany County: and that the other certificate be sent by your Secretary to the Grand Secretary's Office, at some time before the first day of April next. Executing the certificate in duplicate will guard against possible miscarriage: and the Committee also desire to have as early information as possible of the action of each Lodge.

9. We respectfully recommend that your Lodge act upon the subject at as early a day as it shall, in its own judgment, have sufficiently considered what action it is proper for it to take."

This document, with its "garbled extract," had not been sent to any of the Lodges in the southern part of the State, and was evidently *intended to be kept secret as long as possible from the Lodges in the City*, to convey a *new idea* to the Lodges in the country, and to press the passage of an alteration of an *old Regulation* and the adoption of a *new one*, by the votes of single Lodges, without their being "at last duly enacted with the consent of the majority of the members present," at the June Communication following.

In consequence of this information, the executive committee of City Lodges held a meeting on the 11th November, 1848, and agreed to publish and forward to all the Lodges in the State the proceedings of the meeting held on October 31, in advance of the *circular*, which by that meeting they had been ordered to prepare. The same was afterwards republished with the *circular*.

In accordance with the request of the meeting of October 31, a convention of Lodges, by their delegates, was held on the 29th of January, and by adjournment, on the 10th of February, 1849, in which every Lodge in the city of New York and vicinity (except Holland Lodge, to which the Grand Secretary, Boyd, belonged), was represented, and several from other parts of the State.

Their proceedings were published and sent to all the Lodges, and are as follows :

AT A CONVENTION OF LODGES under the jurisdiction of the Grand Lodge of the State of New York, held in New York, January 29, A. L. 5849, at the Howard House, in pursuance of a request made at a meeting of Past Masters held October 31, A. L. 5848, on motion, J. BEN. WOOD of No. 66, was appointed Chairman, *pro tem.*, and ISAAC PHILLIPS of No. 26, as Secretary, *pro tem.*

The following Lodges were represented by their Delegates :

St. John's, No. 1, by EDWARD COOK.

I. R. Arch, No. 2, by WILLIAM WILLIS.

L'Union Française, No. 17, by NICHOLAS GUILLE.

Fortitude, No. 19, by E. G. TRIQUET.
 Abrams, No. 20, by ROBERT ROBERTS.
 Adelphi, No. 23, by JOHN SOLOMONS.
 Albion, No. 26, by ISAAC PHILLIPS.
 Mount Moriah, No. 27, by L. POWERS.
 Benevolent, No. 28, by DANIEL WEST.
 German Union, No. 54, by R. AEBY.
 Hohenlinden, No. 56, by GEORGE L. THATCHER.
 Manhattan, No. 62, by D. H. VANSICKE.
 Lafayette, No. 64, by J. W. HUDSWELL.
 Richmond, No. 66, by J. BEN. WOOD.
 Mariners, No. 67, by S. T. FISK.
 Montgomery, No. 68, by JAMES McGRATH.
 Naval, No. 69, by J. M. MARSH.
 Washington, No. 85, by E. W. NEXSEN (proxy).
 Pythagoras, No. 86, by C. F. BAUER.
 Strict Observance, No. 94, by THOMAS CUTHBERT.
 Manitou, No. 106, by JOHN A. KENNEDY.
 Anglo-Saxon, No. 137, by J. E. GOODCHILD.
 Knickerbocker, U. D., by L. ZIEGLER.

The following Brethren were appointed a Committee to report the names of Brethren for Officers for the permanent organization of this Convention :

W. WILLIS, of No. 2; R. ROBERTS, of No. 20; R. AEBY, of No. 54.

Who reported,

For PRESIDENT, DANIEL WEST, of No. 28.

For SECRETARY, J. BEN. WOOD, of No. 66.

which was unanimously adopted.

GREENFIELD POTE was appointed Tyler of the Convention.

All Master Masons in good standing were permitted to be present at the meetings of the Convention.

Right Worshipful ISAAC PHILLIPS, after some extended

remarks on the organization and history of the Grand Lodge of this State, the objects of this Convention, and the great importance of temperate but firm and decided action, submitted a series of resolutions, which, upon his motion, were referred to a Committee for consideration, and report at a subsequent meeting of the Convention. The following Brethren were appointed said Committee :

ISAAC PHILLIPS, of No. 26.

WM. WILLIS, of No. 2.

JOHN A. KENNEDY, of No. 106.

EDWARD COOK, of No. 1.

R. AEBY, of No. 54.

Right Worshipful W. WILLIS then addressed the Convention upon the question of depriving Past Masters of their rights as members of the Grand Lodge, exhibiting in the clearest manner, from the original Charter and other Masonic records, the rights and franchises of Past Masters as members of the Grand Lodge, and the false premises and inconclusive reasoning of those who are in favor of depriving them of these rights, and destroying the organization of the Grand Lodge.

SATURDAY EVENING, February 10, A. L. 5849.

Present—The Officers and Lodges as before, with the addition of

Mount Vernon, No. 3, F. G. TISDALL (proxy).

Trinity, No. 12, B. KREISCHER.

Washington, No. 21, T. G. HEPBURN.

Painted Post, No. 117, J. B. SATTERTHWAITE (proxy).

The following report from the Committee on Resolutions was *unanimously* adopted.

The Committee to whom was referred the Preamble and Resolutions offered at the Convention of Delegates of Lodges, held on the 29th of January last, respectfully recommend the same for adoption, which are as follows :

WHEREAS, by the original Charter or Warrant of the Grand Lodge of this State, granted in the year 1781 by the Most Worshipful Grand Lodge of England, in ample form assembled (according to the old Constitutions of Masonry granted at York by Prince Edwin, A. D. 926, and of Free Masonry 4926), the rights and franchises of Past Masters as members of the Grand Lodge are clearly defined and expressed; AND WHEREAS, from that period to the present, these rights, privileges and franchises have never been surrendered, but, on the contrary, on every occasion when assailed, carefully and scrupulously preserved, reserved, guarded, and maintained as inviolable; AND WHEREAS, an attempt was made at the last Annual Communication of the Grand Lodge in the form of an amendment to the Constitution, to destroy the rights of Past Masters as members of the Grand Lodge; therefore,

Resolved, As the deliberate opinion of this Convention, that the proposition made in the Grand Lodge at its last Annual Communication to disfranchise a component part of that body, is not only at variance with the Articles of Union or Compact unanimously agreed to at the Union of the two Grand Lodges existing in this State in the year 1827 as a fundamental law, but in violation of the principles upon which the Grand Lodge was originally constituted and established, and as unjust and illiberal in its character as it would prove unwise and impolitic in its operation.

Resolved, That it is not in the power of one portion of the Grand Lodge to disfranchise another portion possessing the same rights, deriving its existence from the same source, and co-equal in all respects as a component part of the Grand Body.

Resolved, That the proposition made at the last Annual Communication of the Grand Lodge to destroy its composition and organization as it has existed from the period of its original Charter, and under the specified authority of said Charter, was, in the opinion of the Lodges represented in this Convention, for the purpose of enabling that small portion of the Grand Lodge present at the time favoring and

supporting the same, to dissolve (if possible) the Compact of 1827, and withdraw from the ancient and regular Masonic jurisdiction of the State; and in the name and by the authority of the Lodges we represent, we do declare that any further attempt to enact or carry into execution such proposition, will be viewed by them as *revolutionary*.

Resolved, That the Lodges severally represented by us will be present at the next Annual Communication of the Grand Lodge, by their officers and Past Masters, prepared, under all circumstances, to preserve the integrity of that Body, to maintain the Compact of 1827, and the rights of Past Masters as they have existed from the first organization of a Grand Lodge in this State.

Resolved, That every Lodge approving of the foregoing preamble and resolutions, not represented in this Convention, is hereby requested to be represented by its officers and Past Masters at the next Annual Communication, and also to communicate as early as possible to the President of this Convention its approval of these proceedings, and its determination to unite with the Lodges here represented, in maintaining the integrity of the Union of 1827, and the rights of Past Masters as they were granted, specified and vested by the original and only Charter of the Grand Lodge.

Resolved, That a copy of these resolutions and preamble be forwarded to every Lodge in the State, with the proceedings of the convention.

NEW YORK, February, 10, 5849.

On motion,

Resolved, That a Committee of Seven be appointed to take charge of this Convention—to act upon any contingency that may arise after its adjournment—to adopt such further measures as they may deem necessary to carry out its objects, with power to call the Convention again together if they think proper.

The following delegates were appointed said Committee: W. WILLIS, of 2; I. PHILLIPS, of 26; J. A. KENNEDY, of

106; E. COOK, of 1; R. ROBERTS, of 20; F. G. TISDALL, of 3; J. B. WOOD, of 66.

The Convention then adjourned.

DANIEL WEST, President.

J. BEN. WOOD, Secretary.'

It is plain that in these transactions there was no concealment of sentiments, nothing equivocal, no underhanded manoeuvring, no idea of a *separation* from the Grand Lodge of the State, no thought of organizing a *new* Grand Lodge; but, on the contrary, a determination to *maintain the rights of all the Lodges and all their members*, to maintain the organization of the Grand Lodge *as constituted and established by its Charter*; to maintain the *Compact of 1827 inviolate*, and thus preserve the *original* Grand Lodge, the LANDMARKS of the Order, and the Constitution of ancient York Masonry. And this is what they believe *they have accomplished*, notwithstanding all the malignant and vindictive *slanders* which have been sent forth to the Masonic world by their antagonists.

Early in February, 1849, a second circular letter was issued from the Geneva Committee, *through the West Troy post-office*. In that circular they affected to treat the proceedings which had taken place in New York as merely the actions of 'New York *Past Masters*.' It says the unexpected grounds upon which the New York *Past Masters*, both at their meeting and in their address, have seen fit to rest their opposition to the amendments, are so entirely without just foundation, and, at the same time, so dangerous, that they consider it their duty once more to address the Brethren, and they proceed throughout that circular to carry out their design of *prejudicing the minds of their readers by falsehoods, misrepresentations and garbled quotations*; they attempt to degrade the Mother Grand Lodge from which our Masonic existence was derived (of which they ought to have been as much ashamed as at an effort to degrade *their own mothers*; they occupy nearly two pages of their pamphlet in extolling 'the high and conclusive authority' of the old book of Constitutions of the Grand Lodge of England, published in 1723;

and sneer at 'the writer of the Past Masters' address,' who they say 'either from a strange want of knowledge in himself, or a strange belief in the ignorance of others, has thought proper to allude to it slightly as a work of no authority, and as a Constitution merely of "Modern Masons,"' when, in truth, 'the Past Masters' address,' as they are pleased to style it, *makes no allusion to that book whatever.*

They say that the New York Past Masters rest their opposition to the amendment on the ground 'that it is in conflict with their own "vested" and "inalienable" rights; that they claim they have a "vested," "inherent," and "inalienable" right *to be rulers over the whole Fraternity of the State forever.*' This is *misrepresentation.* The Past Masters have set up no claim *to be rulers over the whole Fraternity of the State*: they simply claim their rights and franchises as members of the Grand Lodge, and *not* as rulers over the whole Fraternity.

This circular, however, on its own misrepresentation, calls this a claim 'bold and startling,' and says that,

'If the Lodges by their vote on the amendments sanction this claim, then the prosperity of our Order is forever blasted; its fate is forever sealed; for public opinion will not uphold and sustain any society based upon principles so entirely at war with the institutions of our country. No anti-Masons ever promulgated a slander upon our Order which was so well calculated to injure and destroy it as *this* which has been published by these Past Masters of the city of New York.'

Of whom was the author of *that* circular writing? Of the Past Masters of the city of New York. And of what does he accuse them? Of publishing a slander against the Order better calculated to destroy it than any slander ever promulgated by any anti-Masons. *I call this insolence* to the Past Masters of the city of New York, and to the Lodges which espoused their cause as their own; and it is more than insolence—it is *falsehood.*

The author of the second circular issued from West Troy

selects a passage from the Ahiman Rezon (and he might have selected a hundred passages as pointless), and then says: 'The Ahiman Rezon, which the New York Past Masters so much trust in and commend, is *directly in point and conclusive to establish the fact that according to ANCIENT USAGE, Past Masters were NOT members of the Grand Lodge.*'

I pronounce *this* also a falsehood; and will show *other* quotations from that authority in their proper places, to prove it a falsehood.

The author of that Circular says: 'The New York Past Masters refer to the Ahiman Rezon of Pennsylvania, as good authority in this matter. *And so it is.* That Ahiman Rezon contains as part of itself, fairly and honestly copied, and as we have published it, the 'old regulation,' from the book of 1723. It thus declares, that by *ancient usage* of the Masonic Fraternity, Past Masters were not members of the Grand Lodge,' and thus *leave it to be inferred* by the innocent and unsuspecting brethren of this State, that there was *nothing more* in the Ahiman Rezon of Pennsylvania on the subject. Our Pennsylvania brethren, I trust, will not omit examining their own editions of the Ahiman Rezon of 1783 and 1826 for themselves. I call the above extract a '*garbled extract,*' from the Ahiman Rezon of Pennsylvania, and will show other extracts, not so pointless, in the proper place.

By such artifices the brethren of this State have suffered themselves to be misled as to the true state of the question at issue. They trusted the men who appeared to espouse the cause of the country Lodges, and, probably, never for a moment doubted their truth, their honesty, or their motives. Many also in our city of New York have been deceived by the same misrepresentations, and I cannot doubt that in *other places*, prejudices have been very strongly excited against our course at the final action, by the same species of cunningly devised, fabulous, yet ingenious fabrications.

The above will suffice as examples of the *manner* in which the author or authors of those circulars from Troy abused the confidence of our country brethren, and, indeed,

of all others who have continued to support the cause of the late Grand Master and Grand Secretary. Many of the respectable brethren who lent the influence of their names to those circulars would not have done so, I am sure, had they followed the injunction to 'search the Scriptures' for themselves.

It is proper to mention that several of the Lodges of the State sent forth circulars in pamphlets or letters, expressive of the views taken by them on the question before them, for or against the proposed amendments. And the Grand Secretary Boyd, published a copy of the original Charter, with his certificate attached, that it was 'an *exact copy* of the ORIGINAL CHARTER of the Grand Lodge of the State of New York.'

At the quarterly meeting of the Grand Lodge, on the 6th of March, 1849, a member of the Executive Committee, which, as before mentioned, was appointed on the 10th of February, preceding, offered the following preamble and resolutions, which were unanimously adopted and ordered to be published, and sent forth to the Fraternity of the State.

GRAND LODGE QUARTERLY MEETING.

New York, March 6, A. L. 5849.

R. W. Isaac Phillips offered the following Preamble and Resolutions, which were read :

'WHEREAS, At the last Annual Communication of this Grand Lodge, a proposition was made in the form of an Amendment to its written Constitution, which if adopted and allowed, would have the effect of disfranchising and depriving Past Masters (one of the Classes of members composing the Grand Lodge) of their right to vote in this Body ; thus virtually changing and revolutionizing its composition as it has existed from the period of its original Charter ; And WHEREAS, such proposition is without warrant in said Constitution, at variance with all the principles upon

which this Grand Lodge was originally constituted, has ever been maintained, and is now established; in direct violation of and dangerous to the safety and permanency of the Articles of Union or Compact, unanimously agreed to at the Union of the two Grand Lodges existing in this State, in the year 5827, and destructive to the peace and harmony of this Grand Lodge; And WHEREAS, any departure from these settled and fixed principles, would enable Past Masters with equal propriety, when in the majority, to take from Masters or Wardens of Lodges, their right to vote as members of the Grand Lodge, or in like manner, would enable the Wardens to cut off the rights of Masters of Lodges whenever occasion or convenience might seem to them to require such proceeding. Therefore,

Resolved, That it is not in the power of one portion of the members of the Grand Lodge to disfranchise another portion, possessing the same rights, deriving its existence from the same source, and co-equal in all respects, as a component part of the Grand Body.

Resolved, That the proposition offered at the last Annual Communication, to deprive Past Masters of their right to vote in the Grand Lodge, is unconstitutional and revolutionary, and that any action tending to its consummation, either by the vote of Lodges, or by any vote of the Grand Lodge, would be void and of no force or effect.

Resolved, That it is our unalterable determination to maintain the Union of 5827, whatever may be the action of the Lodges on the proposed Amendment, by preserving the rights of Past Masters as they exist, under the said Compact of Union, and as they have existed from the first organization of the Grand Lodge of this State.

Resolved, That any action that will destroy the right of Past Masters to vote as members of the Grand Lodge, would be at variance with sacred obligations; and any assumption of power, however specious, not contained and clearly expressed in the Articles of Union, of June 5827, would be in violation of good faith.

Resolved, That while we fully admit that this Grand

Lodge, when duly convened, has the power to make laws, to regulate and PRESERVE the rights of its members, to direct the manner and form they shall be exercised and enjoyed, we utterly and unqualifiedly deny its power or authority to abrogate or DESTROY any of those rights, excepting for just cause.

Resolved, That we will use all honorable and justifiable means to protect our Past Masters in the due exercise and enjoyment of their right to vote in the Grand Lodge, as well as to defend, to the best of our ability and means, the integrity of the Union of 5827; and for this purpose we do earnestly and affectionately call on and urge those Lodges who have already declared in favor of changing the present composition and organization of this Body, to reconsider, annul and withdraw the same, and those yet having the matter under consideration, to forbear giving in their approval, and thus preserve the good faith, harmony and prosperity of the M. W. Grand Lodge of the State of New York.

Resolved, That the Rt. W. Grand Secretary cause the foregoing Preamble and Resolutions to be printed forthwith, and immediately thereafter, a copy be sent to each Grand Officer and Lodge under this jurisdiction.'

On motion to accept and adopt the above Preamble and Resolutions, the Rt. W. Oscar Coles, D. G. M. presiding, declined putting the question, declaring that 'he considered it *unconstitutional* for the Grand Lodge at its Quarterly Session to act on any measure which interested the whole Body; when his decision was appealed from, and on the question being taken, his decision was reversed. The question was then taken on accepting and adopting the Preamble and Resolutions, which was carried unanimously.

Extract from the Minutes.

R. R. BOYD, *Grand Secretary*.'

Meantime, the Deputy Grand Master, Oscar Coles, a Past Master of Manitou Lodge, No. 106, in the city of New

York, examined the records of the Grand Lodge, for his own satisfaction, and convinced himself and the Grand Secretary, Boyd, that notwithstanding all that had been said and written on the Charter having been laid aside, it still was vital. From the draft of a letter in the hand-writing of the Grand Secretary, Boyd, now before me, I make the following extracts :

‘Rt. W. Bro. Coles sends you by this mail, a lengthy report respecting the present platform of the Grand Lodge, and having been present when many, if not most of these examinations were made, upon which his opinion is formed, I agree fully with him in the conclusion he has arrived at, and am decidedly of the opinion, there is nothing in the record, that changes the Grand Lodge from the provincial character it originally possessed.

‘We propose, as soon as the river opens, to pass a day with you in relation to this matter. I defer any suggestion for the future, but this I will say, I think the way is clear to place the whole matter before the Fraternity of the State, in a manner entirely satisfactory and not compromise any dignity individually or collectively, and this I would recommend. It will be the means of allaying much angry feeling that at present exists, and *in my opinion, strengthen the present PARTY.* * * * * *

‘There will be an abundance of time to *promulgate any ORDER necessary in reference to this*, and sincerely hope you may see it in the same light we do, but the opinion expressed is known only to ourselves (Bro. Coles, yourself and myself).’ * * * * *

In due time, about the 1st of April, the promised visit was made, but unfortunately (or fortunately, as time will determine), the Grand Master was not to be turned from his purpose. Certain parties selected, afterwards, a number of city brethren with whom an attempt at negotiation was made, whether by authority, or consent of the Grand Master I never heard, but the conditions proposed, up to

the afternoon of the 5th of June, were such as could not be entertained by honorable men for one moment.

Some ten days *before* the *annual meeting*, Bro. Boyd endeavored to hire the rooms occupied by the Grand Lodge, at the Howard House, at an advanced rent, but the proprietor having some twenty masonic bodies meeting in the house, declined, until, as on former occasions, he was called on by a committee from the Grand Lodge.

While the Lodges in New York, Albany, Johnstown, and other places, who were united in sentiment on the momentous question to be decided in June, remained perfectly tranquil, an active correspondence was kept up between the Lodges in other sections of the State. From Troy and Utica, parties travelled to neighboring Lodges, as friends *to assist them in their work*, and urge on the adoption of the mischievous resolutions. The Grand Secretary was kept diligently at the work of making partizans of visitors from other Grand Lodges, and in visits to and correspondence with particular Grand officers of other States, to prejudice their minds and keep them in readiness for future use. I have in my office some of that correspondence, which may be referred to hereafter, if necessary.

On the approach of the Annual Communication of the Grand Lodge in June last, the Grand Secretary notified the Masters of the Lodges in New York, in a manner entirely unprecedented. They had always been notified to attend with their Past Masters and Wardens (at that season) *at 7 o'clock*, but on *this occasion*, they were merely informed that the annual meeting would be held at the Howard House, on *Tuesday evening, the 5th of June*. At what *hour* on Tuesday evening, was evidently omitted with some design, but whether to take advantage of the city members by convening a party by secret notices at an earlier hour than customary, and have the Grand Lodge opened without them, or whether it was intended to defer the meeting to so late an hour as to afford an excuse for laying all business over (especially the most momentous business of the session), until the next morning, or to increase the excitement which

already prevailed, no one could tell, and no one could obtain an explanation. The Grand Secretary constantly refused to answer the Masters of Lodges who called on him to ascertain *the hour* at which they should notify their Past Masters and Wardens. Long before the hour of 7 arrived, there was a large assemblage of members in waiting, and *at that hour*, the Grand Lodge room, which is not very large, was well filled, so that many who came late were unable to obtain seats, and the heat of the weather was oppressive. In the following half hour the only principal Grand officers who were present, were the Junior Grand Warden and the Grand Secretary. The Deputy Grand Master absented himself, and the Senior Grand Warden was dead. The Grand Master did not make his appearance, and some uneasiness began to be manifest. The Junior Grand Warden was requested to take the chair and organize the Grand Lodge, but he declined, observing that the Grand Master was in the house, and would be there shortly. Under all their discomforts, the Body waited until nearly 8 o'clock, when their patience gave way, and a motion was made that the Rt. W. Bro. Willis take the chair, (to which he was entitled as the oldest P. D. G. Master,) which was at once responded to by all, apparently, who were not in the *secret* of the Grand Master's absence.

On this call the P. D. G. Master proceeded to the East, but had *no sooner taken the chair*, than it was announced that the Grand Master was *in the room*, and he was immediately seen approaching the chair, which was at once vacated by Bro. Willis, with a brief explanation. There has been a statement put in circulation that the Rt. W. Bro. Willis on taking the chair, 'declared the session opened,' and, 'called on the Grand Secretary to call the roll of Lodges who declined.' That statement is *utterly untrue*. Brother Willis *had not time to fill the vacant offices*, before Bro. Willard made his appearance. If it had been true, Bro. Willard could not have entered without announcement. The M. W. Grand Master needed no explanation. He had been near at hand, in a situation (as I have been credibly informed) where he could hear, and to some extent see, all that had passed in

the Grand Lodge room, and when he found that the Grand Lodge was about to be opened without him, he also appeared amongst them. But still further expedients were resorted to, to *waste away the evening*; questions about the new regalia, private conversations, and silence for some time, distinctly told the assembly, that his *first move* in the game of life or death to the Past Masters had now been made. At length the Grand Secretary was directed to fill the vacant offices; and it being ascertained that all present were members, the Grand Lodge was opened. Next he was directed to call the roll of Lodges. Instead of doing what he had been directed, he first announced that the amendment to the Constitution proposed at the last Annual Communication, had been adopted by (a majority of) all the Lodges. The announcement he actually made in his haste, was without the words 'a majority of.' I, however, give his speech, as he afterwards said, he intended it. This most extraordinary act, of attempting to make an official announcement before the Lodges had been called, was unprecedented, and he was called to order by a member, whilst in the act of making the statement. The M. W. Grand Master, in a most peremptory manner called that member to order. The Grand Secretary then called the Lodges numerically, and immediately thereafter a member called for the reading *of the minutes of the last quarterly meeting*. But the Grand Master in an angry tone called *that* brother to order, as, he said, *he* was about to address the Grand Lodge. Immediately a motion was made, and seconded by *many brethren*, 'that the reading of the minutes of the last quarterly meeting be now proceeded with,' which was the usual order of business. The Grand Master imperatively called *them* to order, and declared the motion out of order. From this decision of the chair, *an appeal* was made to the Grand Lodge, but he declared the *appeal* out of order, and that he would entertain no motion nor allow any one to speak until he had addressed the Grand Lodge, and that he would maintain the position he had taken, with the utmost firmness. The members of the Grand Lodge knew that the motion was constitutional, in order, and according to the

usual course of the business in the Grand Lodge of this State, and they manifested as much firmness in the maintenance of the position they had taken to have the minutes read, as he to suppress them, and with fully as much of respect and dignity. He, however, repelled the efforts of many Brethren to induce him to put the motion, or the appeal, to the vote of the Grand Lodge and only replied with heavy blows of the gavel and orders to 'sit down!'—or 'come to order!' Wearied and disgusted with his conduct, the Senior Grand Warden was called upon to put the question on the appeal to the Grand Lodge. The S. G. Warden rose in his place and in a respectful manner, inquired of the Grand Master whether it was his determination not to submit the question of appeal to the Grand Lodge: to which the Grand Master replied that it was. The Senior Grand Warden then put the question on the appeal, and it was sustained without one dissenting vote.

Notwithstanding this unequivocal evidence of the wish of the Body, that the motion to read the minutes should be put to the vote, Grand Master Willard still refused to entertain it. The Senior Grand Warden then put the question on the reading of the minutes, and it was adopted without a dissenting vote. But the Grand Master positively refused to allow the minutes to be read, and much excitement ensued. The Grand Secretary being called upon by the S. G. Warden to read the minutes, also refused, and the excitement increased. The Grand Master here gave utterance to expressions of anger, and after making allusions in the highest degree offensive to the city brethren, he terminated his speech with the expression, that he hoped they would not get up there "ANOTHER ASTOR PLACE RIOT." This was certainly capping the climax of all offensive speeches which were ever uttered in a Grand Lodge by a Grand Master to his constituents. And yet not one of them had moved from his place, when they found themselves treated with contempt, and an attempt made to hold them in subservience to his dictation by the strong hand of the official rank which they themselves had conferred upon him, and of which they could deprive him at

their will; and they had only given way to the expression of their feelings—every man to his neighbor. Not one disrespectful word had been uttered to him. Some had found it *necessary* to address him in a loud tone of voice, because he himself *made it necessary* by the noise he continued to make with his heavy gavel upon the mahogany table. No man retorted upon him an offensive word. Those who were opposed to the course which the Grand Master had taken, and was then taking, felt the high responsibility of their position. They knew they were engaged in a high and holy cause, the cause of *truth* and *justice*, and the *rights of men*, against the efforts of a demagogue, and as it appeared, a *despot*, who had surrounded himself with a faction through whose agency a large portion of unsuspecting and confiding brethren in this State had been deluded to contend against brethren who had always acted towards them in good faith. The recollection of that Grand Annual Communication has diverted me for a moment from the progress of the narrative. I return to the point of digression.

The Grand Master after his ‘animated speech,’ called Wm. H. Shumway to the East, and requested him to read the ‘Rules of Order’ of the Grand Lodge, which were listened to in silence. That silence was preserved for some time; when the Grand Master sent for the Junior Grand Warden, Bro. Phillips, and enquired of him whether, if he ordered the minutes to be read, he thought the Grand Lodge would listen to his address afterwards. Bro. Phillips thought they would. The Grand Master then asked if the minutes were read, if he (Bro. Phillips) would *pledge himself* that no further motion should be made on them, but to approve them. Bro. Phillips replied, that he had no control whatever over the matter, and could not hold himself responsible for the action of any other, but he would promise to use his influence to that effect. At the latter part of this private conversation Bro. Willis was present, and on their return to their places, the minutes of the quarterly meeting of the Grand Lodge were read and approved, and the minutes of the Grand Stewards’ Lodge were read and disposed of as usual.

The Grand Master then delivered an address, partly written and partly, as he said, unwritten, in the course of which he declared that the amendments to the Constitution offered at the last June Communication, had received the affirmative vote of 56 Lodges, 'and are an integral part of the Constitution;' he also announced the number of new Lodges which had been constituted under his administration, and that nearly all of these had given affirmative votes on the amendments, *but he did not announce the name of any Lodge which had so voted.* He communicated the decease of the Rt. W. Richard Carrique, Senior Grand Warden of the Grand Lodge; recommended as an amendment to the Constitution of the Grand Lodge the disfranchisement of all Past Grand Masters, Past Deputy Grand Masters, Wardens, Secretaries, and Treasurers; and, after allusion to the labors and responsibilities of the office of Grand Master, declined being again a candidate for re-election to that office.

The Junior Grand Warden then inquired if he correctly understood the Grand Master, as declaring, that notwithstanding the decision of the Grand Lodge, "that such amendments were unconstitutional and revolutionary, and that any action of the Lodges upon the same, would be void and of no force or effect," the said proposition depriving Past Masters of their rights as members of the Grand Lodge, was now the law governing the Body over which he was presiding? To which, Grand Master Willard answered, "It certainly is." Whereupon, the Junior Grand Warden replied, "Then Sir, by virtue of the decision made by the Grand Lodge, at its last Quarterly Communication, the Body over which you preside is not the Grand Lodge of the State of New York as originally constituted, and as has ever been maintained," and he (the Junior Grand Warden) called upon those members of the Grand Lodge who were determined to maintain its integrity according to the original constituting, and in accordance with the Articles of Union of 5827, to continue the constitutional organization of the Grand Lodge; and on motion being duly seconded and carried, the

Past Deputy Grand Master William Willis, was called upon to Preside as Grand Master.

Isaac Phillips, P. D. G. M., as Deputy Grand Master.

Edward Cook, of No. 1, as Senior Grand Warden.

E. B. Hart, of No. 26, as Junior Grand Warden.

James Herring, P. G. S., as Grand Secretary.

John Solomons, of No. 23, as Grand Treasurer.

John Mansfield, remained Grand Marshal.

John W. Hudswell, " Grand Standard Bearer.

Ebenezer Wadsworth, " Grand Sword Bearer.

Daniel West,

E. G. Triquet, } " Grand Stewards.

Daniel Wishart, }

William H. Walling, " Senior Grand Deacon.

Rudolph Aeby, " Junior Grand Deacon.

William Boardman, " Grand Pursuivant.

Greenfield Pote, " Grand Tyler.

The Grand Secretary, *pro tem.*, was then directed to call the Lodges, when some delay occurred, until one of Brother Marsh's Masonic Registers was forwarded by some Brother, by the hands of the Grand Marshal. On the call of Lodges being made, the following responded by their Representatives and Past Masters:

St. John's Lodge, No. 1.	Mt. Moriah Lodge, No. 27.
I. R. Arch Lodge, No. 2.	Benevolent Lodge, No. 28.
Mt. Vernon Lodge, No. 3.	German Union Lodge, No. 54.
St. Patrick's Lodge, No. 4.	Hohenlinden Lodge, No. 56.
Trinity Lodge, No. 12.	Lafayette Lodge, No. 64.
Temple Lodge, No. 14.	Richmond Lodge, No. 66.
L'Union Française Lodge, No. 17.	Montgomery Lodge, No. 68.
	Naval Lodge, No. 69.
Fortitude Lodge, No. 19.	Washington Lodge, No. 85.
Abrams Lodge, No. 20.	Pythagoras Lodge, No. 86.
Washington Lodge, No. 21.	Schodack Union L'ge, No. 87.
Adelphi Lodge, No. 23.	Strict Observance Lodge, No. 94.
Albion Lodge, No. 26.	

Manitou Lodge, No. 106. Anglo-Saxon Lodge, No. 137.
 Prattsville Lodge, No. 119. Knickerbocker Lodge, U.D.

A motion was then made, and carried unanimously :—
 “That the Grand Lodge do now proceed to elect its Grand Officers for the ensuing year,” which was done in a Constitutional manner, and with the following result :

ISAAC PHILLIPS, of New York, Most Worshipful Grand Master.

JOSEPH CUYLER, of Johnstown, Right Worshipful Deputy Grand Master.

THOMAS D. JAMES, of Albany, Senior Grand Warden.

DAVID BOOTH, of Schodack, Junior Grand Warden.

JAMES HERRING, of New York, Grand Secretary.

JOHN HORSPOOL, of New York, Grand Treasurer.

JOHN COFFIN, of New York, Grand Chaplain.

WILLIAM BOARDMAN, of New York, Grand Pursuivant.

GREENFIELD POTE, of New York, Grand Tyler.

JOSEPH M. MARSH,	} 2nd Class Grand Stewards.
ROBERT ROBERTS,	
N. F. WARING,	

The Past Deputy Grand Master, William Willis presiding, placed in the Oriental Chair, the Grand Master elect, who returned thanks for the honor conferred, and the Grand Lodge proceeded to other business.

After which the Grand Lodge was adjourned until the next evening at 7 o'clock.

It is a most fortunate thing for the *Grand Lodge*, whatever some of the brethren may *now* think of it, that the cash book, ledger, etc., remained at the Howard House.

The Grand Lodge, as before narrated, having adjourned until Wednesday evening, the 6th of June, reassembled at the Grand Lodge room, and was called to order. The minutes, which have been published, will have informed all the Grand Lodges of what subsequently took place. It will be sufficient to say here that the Grand Officers elect, who had

not before been installed, were then installed. The Past Grand Masters Bruen and Merchant, of the Grand Lodge of New Jersey, being in attendance, installed Isaac Phillips as Grand Master of the Grand Lodge of the State of New York, who was proclaimed by the Grand Marshal, and congratulated by the representatives of the foreign Grand Lodges and by the faithful Fraternity of the State then present.

Thus the intrigue and the sophistry, which for eight years had been used to effect the overthrow of the original organization of the Grand Lodge, were signally defeated; still the Grand Lodge of this State is established upon a constitution formed by the representatives of Lodges upon a charter, as in June, 1787, it was declared to be; still the compact of 1827 is held inviolate. May peace and concord be soon restored!

The Grand Lodge, of which I have the honor to be the Grand Secretary for the 18th year, claims to be the true and *original* Grand Lodge of the State of New York, and the Lodges which assemble under its banner vindicate and justify themselves in the course they have taken, under the compulsion of circumstances beyond their control, in maintaining the organization of the Grand Lodge, as originally constituted by charter from the Grand Lodge of Ancient Free Masons of England, on the following grounds:

1st. That the *Rights* and *Franchises* of their Past Masters as associated members of the Grand Lodge of this State, with the Grand Master and Masters and Wardens of the particular Lodges of the jurisdiction, are of great antiquity and are *Inherent Rights* and *Franchises*.

From the best historical records, it is by Masons universally believed to be a well-attested fact, that on the re-establishment of Masonry in England, the Most Ancient General Assembly, or Grand Lodge, was founded in England in the year 926, under the patronage of Prince Edwin, the king's brother. 'For in all the *old Constitutions* it is written to this purpose, viz.: That tho' the ancient Records of the Brotherhood in *England* were most of them destroyed or lost in the wars with the *Danes*, who burnt the monasteries where the

Records were kept; yet king *Athelstan* (the grandson of king Alfred), the first anointed king of England, who translated the Holy Bible into the Saxon language, when he had brought the land into rest and peace, built many great works, and encouraged many *Masons* from France and elsewhere, whom he appointed Overseers thereof: they brought with them the *Charges* and Regulations of the foreign Lodges, and prevailed with the king to increase the wages.

That Prince EDWIN, the King's Brother, being taught *Geometry* and *Masonry*, for the love he had to the said Craft, and to the honorable principles whereon it is grounded, purchased a *Free Charter* of King *Athelstan*, his Brother, for the *Free Masons*, having among themselves a correction, or a power and freedom to regulate themselves, to amend what might happen amiss, and to hold a *Yearly Communication* in a *General Assembly*. That accordingly Prince Edwin summoned ALL the *Free and Accepted Masons in the realm* to meet him in a *Congregation* at YORK, who came and formed the *Grand Lodge* under him as their Grand Master, A.D. 926. That they brought with them many old writings and Records of the *Craft*, some in Greek, some in Latin, some in *French*, and other Languages; and from the contents thereof they framed the CONSTITUTIONS of the *English Lodges*, and made a law for themselves to preserve and observe the same in all time coming.'

From the Ahiman Rezon of the Grand Lodge of Pennsylvania (Ed. 1825, p. 41) I extract the following as a connecting link in the historical record necessary to this argument.

'Hitherto (1646) all the English Lodges were independent of each other though governed by the same rules and regulations, but paying much deference to the Grand Lodge which occasionally convened at York. This Grand Lodge was composed not of Masters, Wardens, and Past Masters in their *representative capacity*, but of *all the Brethren*, who congregated together whenever the interests of the Craft rendered it necessary.' And again from the same work: 'The ancient charges were the *only standard* for the regulation of conduct, and *no law was known in the society which*

those charges did not inculcate. To the award of the Fraternity at large, *in general meeting assembled*, all Brethren were subject, and the authority of the Grand Master never extended beyond those general meetings.'

'The Masons in London and its environs finding themselves deprived of Sir Christopher Wren, and their annual meetings discontinued, resolved to cement themselves under a new Grand Master, and to revive the communications and annual festivals of the society.' With this view, the only four Lodges in being in the south of England at that time, with some *other old Brethren*, met at the Apple Tree Tavern, in February, 1717, and having voted the oldest Master Mason then present into the chair, constituted themselves a Grand Lodge, *pro tempore*, in due form. On the 24th of June of the same year the assembly and feast were held, when the oldest Master Mason and Master of a Lodge having taken the chair, *the Brethren*, by a *great majority of hands*, elected Mr. Anthony Sayer Grand Master of Masons for the ensuing year, who was forthwith invested by the said *oldest Master*, installed by the *Master of the oldest Lodge*, and congratulated by the *Assembly*, who paid him homage. The Grand Master then entered on the duties of his office, appointed his Wardens, and commanded the *Brethren* of the four old Lodges to meet him and his Wardens quarterly in communication, enjoining them, at the same time, to recommend to *all the Fraternity* a punctual attendance on the next *annual assembly and feast*.

As the Annual General Assemblies of the Fraternity were the highest Masonic legislature and tribunal *previous* to 1717, so they *continued to be afterwards* composed of the *whole Fraternity* who chose, or could make it convenient to attend, from the Grand Master to the youngest entered apprentice; and although in the first book of Constitutions published by the Grand Lodge of England, in 1723, Past Masters are not expressly named, they cannot be for that cause excluded, for the whole body of the Fraternity being entitled to be present and to vote, the Past Masters were necessarily included. And this, to me, seems to be a sufficient reason

why they were not expressly named in that edition of the 'Constitutions.'

That the rights of the Fraternity to sit in the Grand Lodge of England were retained after its revival in 1717, may be seen by reference to the book of Constitutions above mentioned, and those who have not access to it, will find the same in Preston, who says :

'The officers of the old Lodges, however, soon began to discover, that the new Lodges being equally represented with them at the Communications, might in process of time, so far out-number the old ones as to have it in their power, by a majority, to encroach on, or even subvert the privileges of the original Masons of England, which had been centered in the four old Lodges with the concurrence of the Brethren at large; *therefore*, they very wisely formed a code of laws for the future government of the Society, to which was annexed an additional clause which the Grand Master for the time being, his successors, and the Master of every Lodge to be thereafter constituted, were bound to preserve inviolate in all time coming. The conditional clause referred to runs thus :

"Every *annual* Grand Lodge has an inherent power and authority to make *new* regulations, or to alter *these*, for the *real benefit* of this *ancient* Fraternity; *provided always*, that the old landmarks be carefully preserved; and that such alterations and new regulations be proposed and agreed to at the third quarterly Communication preceding the annual grand feast; and that they be offered also to the perusal of *all the Brethren* before dinner, in writing, *even of the youngest apprentice*; the approbation and consent of the *majority of all the Brethren present* being absolutely necessary to make the same binding and obligatory." This remarkable clause, with thirty-eight articles preceding it, all of which are printed in the first edition of the Book of Constitutions, were *approved and confirmed by one hundred and fifty Brethren at the annual assembly and feast held at Stationers' Hall, on St. John the Baptist's day, 1721*, and in their presence sub-

scribed by the Master and Wardens of the four old Lodges *on the one part*; and by Philip, Duke of Wharton, then Grand Master; Theophilus Desaguliers, M.D. and F. R. S., Deputy Grand Master; Joshua Timson and William Hawkins, Grand Wardens, and by the Master and Wardens of sixteen Lodges which had been constituted between 1717 and 1721, *on the other part*.'

There are named four Grand officers, and the Masters and Wardens of four old and sixteen new Lodges, making a total of *sixty-four signers* of the *one hundred and fifty voters* at that meeting of the Grand Lodge in 1721. Whether the remainder of the 150, being 86 in number, a majority of the whole by whom the Regulations and this additional clause were '*approved and confirmed*,' were Past Masters, or Brethren of inferior rank, is of no consequence, it being evident that *Past Masters had a right to be at that Grand Lodge and a right to vote*.

Scarcely, however, had this compact been signed and the book ordered to be printed, (in 1721,) when innovations began to be made upon it, and upon what were then understood to be landmarks of the order. The old Masons became disgusted, and in a few years after separated, *on account of those innovations*, organized according to the ancient York Constitutions, and from them the Grand Lodge of this State derived its Charter, and holds lineal descent.

As the Masters and Wardens of the particular or subordinate Lodges are the representatives of the Lodges, so the Past Masters are the representatives of the Fraternity at large in Grand Lodge assembled, and the plea which has been made by the advocates for ousting the Past Masters, or depriving them of their franchises in the Grand Lodge of the State of New York, that it would be more 'republican,' is not only unmasonic, but as anti-republican as it would be for the Senators, representing States, to say to the immediate representatives of the people in the Congress of the United States, 'You shall no longer vote, because we alone are the true representatives of the Confederate States.'

From the original organization of the Grand Lodge of New York, the Masters of Lodges have always been elected by the members of their Lodges, with the full knowledge, that when these officers had passed the chair, they would remain members of the Grand Lodge, so long as they continued members of a Lodge in the State : and the Masters of Lodges in this State, when taking upon themselves the cares and labors of office, look forward to the rights and privileges of membership for life in the Grand Lodge, as the height of their ambition. The rights and franchises of full and equal membership in the Grand Lodge, have been possessed by them from the earliest date of authentic masonic history ; the Past Masters of the Lodges of this State, have inherited them from their English Brethren, they have been recognized and guaranteed to them, not as new grants, favors or courtesies, but as possessions by right of election and service of one year in the chair, by the Regulations of the Grand Lodge of this State from its origin to the present time. They are therefore *inherent*.

On the side of those who have advocated a change in the organization of the Grand Lodge of New York, it has been said in a circular published by a committee professing to have been appointed at Geneva, in this State, on the 9th of August, 1848 :

‘ It is not material to inquire when or where the provision was first introduced, which now prevails in this State, and some other Masonic jurisdictions, making Past Masters, as such, members of the Grand Lodge. The little attention we have directed to this point inclines to us believe that, like many other innovations, it stole upon the Fraternity unawares, and first came quietly in as a matter of “courtesy.” However that may be, it is certain that in the Grand Lodge of England it had not been introduced in 1746, nor in 1756, nor in 1766, nor in 1786 ; as will be seen by reference to the Masonic Constitutions published in each of those years respectively, under the authority of the Grand Lodge of England ; copies of which are in the library of the Grand

Lodge of this State. It is certain that Past Masters were not members of the Grand Lodge of England, when the Grand Lodge of New York separated from its mother and became an Independent Grand Lodge.'

The writer of that circular by a little further examination of the books referred to by him, might have pronounced it equally 'certain' that the Duke of Athol had never been Grand Master of the Grand Lodge of England, at either of those dates, because his name is not to be found in either of the books referred to; and yet the Duke's name stands written at the head of the Charter of the Grand Lodge of New York, 'in the seventh year of his Grand Mastership;' he was Grand Master in Scotland *also*, in 1777 and 1778, and continued to be Grand Master of the Ancient Craft in England, until 1813.

To say that *this inquiry is not material*, is to turn the attention from a most important point, and it no doubt answered the purpose intended; but to declare that between 1746 and 1786, embracing the period when the Grand Lodge of New York was founded, 'that Past Masters were not members of the Grand Lodge of England,' and to attempt the proof of that assertion by reference to books published by a body of Masons who were utterly disowned by the Grand Lodge of Ancient Masons of England, (the mother Grand Lodge of our own,) was certainly betraying great ignorance, or shameless effrontery. With the Grand Lodge in London, to whose Books of Constitutions the Geneva Committee referred, the Grand Lodge of New York never had any connection or intercourse, until after it was merged in 'the united Grand Lodge, of England, in 1813,' and it only remains for me to quote from 'the True Ahiman Rezon,' or Book of Constitutions of our own mother Grand Lodge, such passages as prove the rights of Past Masters in that Grand Lodge, and the errors of our opponents.

'Rules and Regulations for the Government of the Grand Lodge during the time of public business :—That no brothers

be admitted into the Grand Lodge, but the immediate members thereof, viz.: the four present, and all former Grand Officers, the Treasurer and Secretary, the Masters, Wardens and PAST MASTERS of all regular Lodges, except a brother who is a petitioner, or a witness in some case, or one called in by motion.' Ahiman Rezon, page 125. Also, A. R., Maryland Ed. 1826, page 61. 'All Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, and PAST MASTERS of warranted Lodges on record, whilst they continue members of any regular Lodge, are likewise by *courtesy as well as by custom*, considered members of, and admitted to vote in all the Grand Lodges.' (See Ed. A. Rezon, 1783, published by order of the Grand Lodge of Pennsylvania, page 59, and in old *copy of A. R.*, page 108. New York Book of Con., Ed. 1801, page 35.) 'If a single Brother is deputed to represent all the Officers of any particular Lodge (and consequently such Lodge itself), in the Grand Lodge, he ought not to be under the rank of a PAST MASTER, or one who hath otherwise passed the Chair in some regular Lodge.' A. R. Ed. 1783, page 60. 'All matters in the Grand Lodge are determined by a majority of votes, *each member having one vote.*' *Ib.* p. 61.

'In case the New Grand Master when nominated and chosen as above, cannot attend at the time appointed for his installment, he may be installed by proxy, on signifying his acceptance of the office, but such proxy must be either the last or a former Grand Master, *or else a very respectable PAST MASTER.*' *Ibid.*, page 69.

'All Grand Officers, present and past, take place of every Master of a Lodge, and the present Grand Officers take place of all Past Grand Officers. Nevertheless, any of them may waive their privilege, to do honor to any eminent Brother and PAST MASTER, whom the Lodge may be willing to place in the Chair on any particular occasion.' *Ibid.*, page 77.

PAST MASTERS were amongst the most active members of the Grand Lodge of England when the Union was effected, in

1813, *and they are members at the present time*, notwithstanding all that has been written and said to the contrary, as the following will show :

‘Extracts from the General Regulations of the Grand Lodge of England, Ed. 1847. “Every Brother regularly elected and installed as Master of a Lodge, who has executed that office for one year, shall so long as he continues a subscribing member of any Lodge, rank as a PAST MASTER, *and be a member of the Grand Lodge*. Subscription as a member of any Lodge is sufficient to preserve his *rank and rights* as a PAST MASTER, but after having for twelve months ceased to subscribe to any Lodge, he shall no longer enjoy the rank of a Past Master, or *continue* a member of the Grand Lodge.” Page 18.

“All matters are to be decided by a majority of votes, *each member having one vote.*” Ibid, page 25.

The rights and privileges of those PAST MASTERS *are inherent*; ‘and’ (to use the language of a distinguished Grand Officer of that jurisdiction) ‘an attempt to disfranchise such brethren in England, so far as London is concerned, would cause a complete disruption of the Craft, I feel sure.’

2dly. The *Rights* of the PAST MASTERS of Lodges, as associated members in the Grand Lodge of this State, with the Grand Master and Grand Wardens, and the Masters and Wardens of the particular or subordinate Lodges *thereof*, *are VESTED rights*.

In addition to the claims resting upon *usage* for the exercise of the right to sit, and vote, in the Grand Lodge of this State, the Lodges associated in the maintenance of the Grand Lodge as originally constituted claim for their Past Masters a right by CHARTER from the Grand Lodge of Ancient Masons of England; and *they hold*, that for MASONIC PURPOSES, a CHARTER from a *Grand Lodge* is as efficient, valid and indisputable as a CHARTER from a sovereign prince, parliament, or legislature for the establish-

ment of a corporation for civil purposes. In the investigation of this point, it seems proper to make the inquiry, what is a Charter?

A Charter is a written (or printed) instrument vesting certain rights, privileges, powers, franchises, etc., in persons or parties to act collectively as a body, and that body is called, therefore, a *corporation*. 'The privileges and franchises granted to a private corporation are *vested rights*, and cannot be divested or altered except with the consent of the corporation, or by a forfeiture declared by the proper tribunal.' (Chancellor Walworth.)

The rights, privileges and franchises granted by Charter from the Grand Lodge of England, in September 1781, were perpetual to the parties named therein, and their legal *successors*; they have never been divested nor altered, nor have they been declared forfeited by any *tribunal*, nor has any cause ever been given for complaint of a want of 'due respect' to the Grand Lodge by whom said Charter was granted, which is the only condition upon which its perpetuity rested, and if that 'due respect' had not been paid after the revolutionary war, the rights vested by the Charter would have remained secure.

The political annals of our country furnish examples to the point. Rhode Island and Connecticut, when converted into States, found it unnecessary to alter the nature of their Charter governments, and continued the same forms in all respects, *except the nominal recognition of the King's authority*, until 1818, when Connecticut made some minor changes and adopted a formal Constitution. Rhode Island however remained satisfied with the Charter of Charles 2d, from which it was only found necessary to *expunge the reservation of allegiance*.

The Brethren who resisted the attempt in 1821-2, to remove the Grand Lodge from this city, did so avowedly on the ground that it was here located 'by patent.' And on the same ground they now plant their opposition to the disfranchisement of the Past Masters in the Grand Lodge of this State.

The Charters of several of the literary institutions of our country are English Charters, and have been pronounced by the highest tribunal in the land as valid and vital as before the separation from the British Empire.

The City of New York holds many of her irrevocable privileges under her Charter of 1730, amongst which are jurisdiction over the North and East rivers to low-water mark on the opposite shores, the right to establish ferries thereon, &c., &c.

Chancellor Kent, in his commentary on the Charter of the city of New York, says, 'it may not be amiss to state here, once for all, that it is an acknowledged and settled principle, that no vested right of property, whether it belongs to private individuals, or be in the shape of a *corporate franchise*, can ever be lawfully taken away without some default or forfeiture, to be ascertained upon a fair trial, and pronounced by *judicial* decree. The English statute of *Magna Charta* established as a great principle, the sanctity of rights and privileges then existing, or thereafter to be procured; and that principle was intended to be of general and perpetual application. It provides that the city of London and all other cities should have all their liberties and free customs; and that no *free-man* should be disseized of his *freehold or liberties*, or free customs, but by the lawful judgment of his peers, or by the law of the land. Corporate franchises in this country rest on a basis which ought to be at least as solid as *Magna Charta*, for they are founded on *grants which are contracts*, and "no State," says the Constitution of the United States, "can pass any law impairing the obligation of contracts."'

As the rights of property or franchises conferred by Dutch or English Charters to individuals or corporations in this country previous to the revolution, were beyond the power of the grantors to recall or question when the independence of this nation was recognized, and those rights and franchises have been oft-times by the legislatures and legal tribunals of the country declared valid; so, the *Masonic rights*,

privileges and franchises granted by the Charter from the Grand Lodge of England to the Past Masters of this Masonic jurisdiction ('together with their lawful associates in Grand Lodge assembled,') are as valid now as during the revolutionary war.

Chief Justice Marshall, in one of his elaborate opinions in the Supreme Court of the United States, says :

‘ A Corporation is an artificial being, invisible, intangible, and existing only in contemplation of law. Being the mere creature of law, it possesses only those properties which *the charter of its creation confers upon it*, either expressly, or as incidental to its very existence. These are such as are supposed best calculated to effect the object for which it was created. Among the most important are immortality, and, if the expression may be allowed, individuality ; properties, by which a perpetual succession of many persons are considered as the same, and may act as a single individual. They enable a corporation to manage its own affairs, and to hold property without the perplexing intricacies, the hazardous and endless necessity of perpetual conveyances for the purpose of transmitting it from hand to hand. It is chiefly for the purpose of clothing bodies of men, in succession, with these qualities and capacities that corporations were invented, and are in use. By these means, a perpetual succession of individuals are capable of acting for the promotion of the particular object, like an immortal being.’

And that upright and inflexible man, Chief Justice Holt, even in the days of the tyrannical and charter-breaking Stuarts declared that

‘ It is agreeable to reason and the rules of law, that a franchise should be vested in the corporation aggregate, and *yet the benefit of it redound to the particular members*, and to be enjoyed by them in their private capacity. When the privilege of election is used by particular persons, *it is a particular right vested in every particular man.*’

Blackstone says that *franchise* and *liberty* are used as synonymous terms, and after naming other *liberties* and *franchises*, he says,

‘It is likewise a franchise for a number of persons to be incorporated and subsist as a body politic with a power to maintain perpetual succession, and do other corporate acts ; *and each individual member of such corporation is also said to have a franchise or freedom.*’

It follows then, that each individual PAST MASTER has rights in the Grand Lodge of the State of New York by the Charter from the Grand Lodge of England, which the other members of that Body have no right to disturb. Under that Charter the Grand Lodge of New York commenced the accumulation of property. That property is now of great value. The PAST MASTERS *with their confrères* are the guardians of that property and the dispensers of the charities of that Body. As guardians of that property, the Past Masters by being deprived of their elective franchise would be deprived also of all power to protect that property whether in the permanent fund or in the hands of the Treasurer ; the first five Grand officers being Trustees under the Compact of 1827. *The safety of the permanent fund and other property may depend on the exercise of the right of suffrage by the PAST MASTERS, and of that right, and the rights which depend upon it, they can be deprived only as individuals in a legal Masonic manner by a legal suspension or expulsion.*

3d. That the rights and franchises of the PAST MASTERS *of the Grand Lodge of New York*, as co-equal members with the Grand Officers and Masters and Wardens of the Lodges of the jurisdiction, have been *recognized, recited and acknowledged by the laws of the Grand Lodge* from its establishment to the present time, as the printed copies of the regulation show.

And *if* those rights and franchises were held *by no other tenure* (which is denied) that would be sufficient to render any attempt to deprive them of those rights and franchises wrong, unjust and tyrannical ; unbrotherly and anti-repub-

lican. It would be a common law title. If the rights and privileges of the Past Masters of New York rested *only* on the regulations adopted by the Grand Lodge in 1785, recognizing their rights, which I am of opinion no one can maintain, those regulations have been many times repeated, the Past Masters have constantly exercised those rights and franchises, they have been found useful to the masonic institution in this State, and their repeated use has become a custom, and so becomes in name and nature the common law.

When the Grand Lodges of England united in 1813, it was agreed that of the Past Masters who might *thereafter regularly pass the Chair*, only one at a time, to be delegated by his Lodge, should have the right to sit and vote in the United Grand Lodge; so that *after the decease* of all the regular Past Masters of any regular Lodge who had attained that distinction at the time of the union, the representation of such Lodge should be by its actual Master, Wardens and one Past Master only. *That body respected* the rights and privileges which the PAST MASTERS up to that time had possessed in the Grand Lodge of Ancient Masons (if not in the other), and it would have been well if the Grand Master of this State and his friends had followed the example.

But even in the United Grand Lodge of England the rights and franchises of Past Masters were extended to all alike, soon *after the union*, and remain to this day.

In the Grand Lodge of Ireland, no attempt has ever been made to invade the rights of Past Masters, they being in that country, as in England, recognized equally with the Masters and Wardens as the representatives of their Lodges.

As an appeal has been made by the revolutionists to the principles of republicanism—‘in our own republican State of New York,’—I may with no impropriety quote from the Constitution of the State the following passage, viz. :

‘No member of *this* State shall be disfranchised or deprived of any of the rights and privileges secured to any citizens thereof, unless by the law of the land, or the judgment of his peers.’ Article 1, Bill of Rights, Section 1.

The Grand Lodge of Ohio, in September 1848, received a report from a Committee which shows their regard for the rights and privileges of those who have been declared members of that body, by its own laws, even after those laws had been altered. The Committee say :

‘That previous to the adoption of the present Constitution and By-Laws of the Grand Lodge, all Past Grand Wardens were *ex-officio* members of the Grand Lodge: *Therefore*, being in the enjoyment of the franchise at the adoption of the present Constitution, they could not legally be deprived of a right which had accrued to them under a pre-existing code.’

The Grand Lodge of Ohio approved of the report, and thereby exhibited their respect for legal rights, the title of Fraternity, and the liberal spirit of the age, none of which was regarded by the late Grand Master Willard and his coadjutors.

4th. That the legitimacy of the Grand Lodge of the State of New York as constituted, has been recognized and acknowledged in an uninterrupted fraternal correspondence by the mother Grand Lodge of England, from the year 1783, to the 3d of June, 1813, the Duke of Atholl *being up to that time Grand Master*; at which time the correspondence was interrupted by the war between the United States and England, as is evidenced by the documents received from that Grand Lodge on file, and now present before me: which correspondence was resumed after the union of the two English Grand Lodges (which took place in December 1813), when the Duke of Sussex was elected Grand Master, up to the 4th of October, 1818, since which the correspondence has been less regular.

5th. That the Past Masters as one of the classes of members constituted by Charter (which together with the Constitution of the mother Grand Lodge, is the only organic law of the Grand Lodge of New York) never forfeited their rights and franchises by neglecting to use them, or by any abuse thereof, as was correctly maintained in one of our

country Lodges, where it was said, 'It is of no consequence to us how many PAST MASTERS are in New York; they never have, so far as we are informed, abused their powers, and *if there were a thousand there*, until they do something wrong, and to the injury of the Institution, we have no right to condemn them. It will be time enough to consider what should be done after they have done a wrong; and we have no right to disfranchise them on the pretence, *that they have the power to do wrong*, for all men have *the power to do wrong*.'

6th. That by the present 'General Regulations,' or statutes of the Grand Lodge of New York, no *additional* powers, rights, privileges or franchises are conferred upon the PAST MASTERS of the State to those which they possessed previous to the adoption of said 'General Regulations' or statutes, from the year 1781, to the year 1849, nor are any additional powers, rights; privileges or franchises now claimed. It is considered, that the rights and powers, privileges and franchises of the members of the Grand Lodge are not derived from the present regulations or statutes of the Grand Lodge, any more than the rights, powers, privileges, and franchises of *the States* of this Union are derived from the *Constitution* of the United States, which Constitution was founded upon concessions from the separate States and the free and independent citizens thereof, of rights and powers which they *previously possessed*.

The rights of the PAST MASTERS in the Grand Lodge of the State of New York being held by lawful succession must be regarded as *sacred rights*.

'And if any public measure were proved mischievously to affect them, the objection ought to be fatal to that measure, even if no CHARTER at all could be set up; but if these rights are further affirmed and declared by *express covenant*, if they are clearly defined and secured against chicane, against power and authority by *written instruments* and *positive engagements*, they are in still better condition; they partake not only of the sanctity of the objects so secured, but of that

solemn *public faith itself* which secures an object of such importance.'

Such was the opinion of Mr. Burke, as delivered in the British parliament, in 1783; and if Masonic rights are to be held sacred—if plighted Masonic faith is to be regarded as a solemn covenant between men, that opinion is as applicable to the present case, as to that in which it was spoken.

7th. That the rights and franchises of the Past Masters of the Lodges in the State of New York, can be divested only by their own consent; or can be taken away from *individual* Past Masters by impeachment, trial and conviction for some offence against the general laws of the Institution which would deprive them of all their masonic rights; and if they by their own consent gave up their franchises in the 'Grand Lodge assembled,' they could not thereby divest their successors, because the Charter guaranteed those franchises to them and *their successors 'for ever.'*

8th. That in consequence of an *attempt* only to deprive Past Masters of their rights by an alteration of the regulations of the Grand Lodge, connected with sundry other grievances artfully introduced by the Grand Lecturers and their supporters, (foiled, as in the present instance, by an explanatory resolution in March of that year,) a schism was produced in June 1823; and that the Lodges in the city of New York and those which were united with them in other parts of the State, in the maintenance of the *original organization* of the Grand Lodge of this State, were *sustained by the Grand Lodges of our sister States*. This is proved by the correspondence on file in my office.

9th. That when the 'COMPACT' of Union was made between the two Grand Lodges in this State, in June 1827, the rights and franchises of Past Masters, as *members* and *voters*, were recognized and recited in the regulations at that time existing *in both bodies*; they were recognized by the *articles of Union* or 'COMPACT;' and in the revised regulations agreed to at that time, based *upon the existing Regulations* and '*Compact.*'

It will not be disputed, I presume, that previous to June 1827, the Lodges in the western part of this State were involved in difficulties, which finally overthrew them, and nearly the whole of those which were associated with them in the before-mentioned country Grand Lodge.

On the other hand the original Grand Lodge in the city of New York had maintained their position, increased the number of their Lodges both in city and country, held some \$16,000 of funds, the Charter and Records, and enjoyed the respect and confidence of all the Grand Lodges. By a union with their unfortunate Brethren, who in the days of their majority power had endeavored to crush them, they had nothing to gain ; nevertheless, on an application from them they consented to negotiate with them, again to trust them as brethren, to cast their lot in with them, and once more with them, form *one* Grand Lodge for the State, upon the COMPACT, or '*contract*' or '*articles of agreement,*' which were ratified by both Grand Lodges on the 7th of June, 1827. That *Compact had a reference* to existing laws in one or the other, or both the contracting parties, and were intended *to put an end to the dissension* which had been caused by the struggles of parties previous to the separation in 1823, by *compromises* and *mutual concessions*.

What were the concessions and compromises ?

The country Lodges had always had the right to be represented by their officers or by proxies. The proxies had been generally residents of the city of New York. Those Lodges *complained* that their own officers could not attend the Grand Lodge in the city of New York on account of the *expense*. But when they were persuaded by the influence of the Grand Lecturers, that *their* services were the only advantages they enjoyed by their connection with the Grand Lodge, they held conventions at Canandaigua and at Batavia to consolidate their powers, to *remove* the seat of the Grand Lodge to the country, or form a new Grand Lodge in the west, and they attended by concert at the meeting of the Grand Lodge, in June, 1821, in sufficient numbers to carry their point so far as to vote themselves the payment of their expenses of that

attendance, amounting to nearly \$1,300, and to *provide pay* for themselves for future attendance.

By thus providing a remedy for their own complaint, the country Brethren created the grievance *complained of by those in the city*; inasmuch as that *the payment of large sums of money for attendance was without precedent in any Grand Lodge in the world*. By the *Compact* of 1827 the concession was made on one side and gained on the other, that '*Representatives should be paid as heretofore*.'

The City Brethren and their associates in the country opposed to radical changes, had complained of the contemplated *removal of the Grand Lodge* from the city of New York, where it was located by the Charter or Warrant, a proposition for which had been introduced in Grand Lodge, September, 1820, by Rt. W. Ebenezer Wadsworth, and only postponed. The *Compact* terminated that difficulty by declaring 'that there ought to be but one Grand Lodge in the State of New York, and that it ought to be held in the city of New York.'

In the city of New York, large amounts of money had been for many years dispensed by the Grand Lodge and the Grand Stewards of Charity for the relief of distressed Brethren and their families, and larger sums were required as the population and immigration from foreign lands increased. The country Brethren in 1822, proposed and designed to adopt a law, 'That the Grand Stewards of Charity should not draw on the disposable funds for any amount exceeding the annual sum of one thousand dollars to be applied for charitable uses.' That sum was not more than *half the amount required at that time* for charitable uses; and the passage of such a law would have thrown a burden upon the city Lodges, which would have involved them in perpetual difficulties. The *Compact* removed that subject of controversy by authorizing the Trustees 'to invest all funds over *three thousand dollars* annually, after paying Representatives, salaries, and rent.'

The City Brethren and their associates were decidedly opposed to the laws adopted at the meeting, above-men-

tioned, in June, 1821, whereby one Master or Past Master might be appointed the Representative of *five* Lodges, and *five Past Masters*. The Compact terminated that grievance by concessions on both sides, it being agreed that in future one Master or Past Master *might* represent more than one Lodge but should *not represent more than three* Lodges, and that Past Masters should *not* be represented *by proxy*. Here is a distinct recognition of the rights of Past Masters as members of the Grand Lodge, as none but members of the rank of Master or Past Master in the Grand Lodge of New York can or ever have been permitted to act as the Representatives of Lodges by proxy ; besides the distinct admission that Past Masters, as members, might exercise their rights and franchises, *if present*, as before.

But that is not all. Although, as I have mentioned, by the revised regulations proposed in 1822, Past Masters were to be left out as members of the Grand Lodge, yet, five days *after the schism had taken place*, the words 'PAST MASTERS' were reinserted by the country Grand Lodge, and that amendment, with other modifications, was *retained by that body* while it continued *its separate existence*, and PAST MASTERS were recognized as *members to the date of the Union*. So, that when the union took place the rights of Past Masters were *equally recognized by the laws of both Grand Lodges* ; and that distinguished expounder of the laws of equity, Chancellor Walworth, has laid it down as a rule, that

' A general law of the State where the contract was made, and which was in force at the making of such contract, is to be taken as part of that contract.'

In addition to this, the regulations which were revised by the joint committee which formed the contract or 'COMPACT' (for the constitution was not altered), framed the regulation which defined the composition of the Grand Lodge as it had been from the beginning. On these grounds the Lodges in the city and elsewhere manifested their sentiments by *refusing to vote* on the proposition of 1848 in their Lodges ; and on these grounds the Grand Lodge at its quar-

terly meeting on the 6th of March, 1849, unanimously adopted a relative set of resolutions.

10th. That *if*, according to any laws of the Grand Lodge of NEW YORK, that body *had been competent* to divest the Past Masters thereof of their rights and franchises, it could *not* have been done by a *majority vote of the separate Lodges*, as Grand Secretary Boyd and Grand Master Willard declared *had been done*.

The book containing the written laws of the Grand Lodge of the State of New York, on being examined with attention, by candid and intelligent Brethren, will be found to sustain this point.

The question, however, I conceive, may be very properly raised and answered in advance of this examination,—What is the difference between ‘Constitutions’ and ‘Regulations’? Because judgment has to be pronounced upon the question whether it was the ‘Constitution’ or a ‘General Regulation’ of the Grand Lodge which was proposed to be altered or ‘amended.’

1. What is a constitution? I adopt the definition of Dr. Rawle, as being brief and explicit. He says, ‘By a Constitution we mean the *principles* on which a government is founded and conducted.’ ‘Regulations’ are ‘particular Rules’ which direct *the manner* in which *those principles* shall be carried out.

The book containing the written laws of the Grand Lodge of the State of New York, is divided into three distinct heads: the first, ‘The Ancient Charges,’ which, as containing the fundamental ‘*principles*’ of the Order, are its Constitution. The second, ‘The Compact of June, 1827,’ which is declared to be ‘a fundamental law, and never to be disturbed.’ The third is headed ‘THE GENERAL REGULATIONS of the Free and Accepted Masons of the State of New York, revised, approved, and ordered to be published by the Grand Lodge, June 5th, A. L. 5845, A. D. 1845.’

Now I will put the question to any and to every man of common sense, whether the articles which follow *this* head can be regarded as anything but ‘REGULATIONS’?

The first article, with some variation, is the same as the 39th article of the Regulations published in the old book of Constitutions, by the Grand Lodge of England, in 1723, which Preston speaks of as an 'additional clause,' and which I have before quoted. It was, therefore, 'a regulation' from 1721, and is 'a regulation' still. Here is the article as it now stands upon the Statute Book of the Grand Lodge of the State of New York:

‘ARTICLE I.

‘Every Grand Lodge has an inherent power and authority, to make local ordinances and new regulations, as well as to amend and explain the old ones, for their own particular benefit, and the good of Masonry in general; *provided always*, that the ancient landmarks be carefully preserved, and that *such regulations be first duly proposed in writing, for the consideration of the members at the June Communication, and be AT LAST duly enacted with the consent of the MAJORITY OF THE MEMBERS PRESENT.*

These prerogatives have never been disputed, for *the members* of every Grand Lodge *are* the true Representatives of all the Fraternity in communication, and are an absolute and independent Body, with legislative authority, provided (as aforesaid), that the Grand Masonic Constitution be never violated, nor any of the old land-marks removed. Upon these principles the following *particular rules* have been made and adopted in the Grand Lodge of the State of New York.’

Here is then the evidence, in this first article, that these are ‘regulations,’ or ‘particular rules’ for carrying out the ‘*principles*,’ ‘fundamental law,’ or ‘Constitutions’ of the Grand Lodge of the State of New York.

The 2d Article merely relates to the style or title of the Grand Lodge. The 3d is as follows:

‘ARTICLE III.

‘This Grand Lodge shall be composed of all the Grand Officers: the Past Grand Masters, Past Deputy Grand Mas-

ters, Past Grand Wardens, Past Grand Secretaries, and Past Grand Treasurers; the Masters and Wardens, or the Representatives legally appointed, of all the Lodges under its jurisdiction; and the Past Masters by election and service one year in the Chair of all such Lodges under its jurisdiction.'

This is the Article which the W. John S. Perry of Troy, proposed in June, 1848, should be 'amended' by disfranchising the Past Masters, thereby disfranchising one of the constituent elements of the Grand Lodge of this State, decomposing the Grand Stewards' Lodge, and deranging the internal polity of the Body in several other respects.

This 3d Article of the 'Regulations' or 'Particular Rules,' could only be altered or 'amended' in accordance with the provision contained in the Article first above quoted, by being 'first duly proposed in writing, for the consideration of the members at the June Communication, and *at last duly enacted with the consent of the* MAJORITY OF THE MEMBERS PRESENT.

To the same effect is also the 7th article of the Regulations, which is as follows:

'ARTICLE VII.

'The Grand Lodge shall meet in the city of New York, annually, on the first Tuesday of June, at which Communication the Grand Officers shall be elected; Quarterly Communications shall be held on the first Tuesday of September, December, and March; Special Meetings may also be called by the Grand Master; *but no regulation affecting the general interest of the Craft shall be changed or adopted except at the meeting in June.*'

And by the 106th Article it could be finally acted on only at the next June Communication.

If this 'proposed amendment,' as it has been called, had been applicable to any article of the *Constitution* (as we maintain it was not) instead of a regulation, there is no law in the whole volume authorizing the Grand Secretary or the Grand Master to declare such amendment adopted and

forming an integral portion of the Constitution of the Grand Lodge, simply on the affirmative vote of a majority of Lodges in addition to the affirmative vote of the Grand Lodge at *one* June Communication, nor does the article 106 say, that on the affirmative vote of a majority of the Lodges the amendment proposed *shall become a law*, but it does say, it shall after receiving an affirmative vote in Grand Lodge, be sent to each subordinate Lodge, 'in order that the Lodges may, if they think proper, instruct their Representatives thereon.' The 'proposed amendment' was not an amendment to any article of the *Constitution*, although it was delusively sent out to the Lodges as such, in the Annual Transactions of 1848, and secret instructions were sent from West Troy to the country Lodges, which were not sent to the city Lodges, to act on it as such.

The following is the Article, with two sections, in the Regulations referred to.

'ARTICLE CVI.

Future Amendments and New Regulations.

1st. No amendment to this Constitution shall be made, or have any effect, until the same shall have had the affirmative vote of the Grand Lodge at two successive June Communications, unless in addition to the affirmative vote of the Grand Lodge, at one June Communication, it shall have received the affirmative vote of a majority of the Lodges within this jurisdiction. If such proposed amendment shall receive the affirmative vote of the Grand Lodge at one June Communication, the same shall then be appended to the published proceedings at the end, under the caption, "Proposed amendments to the Constitution," and sent to each Lodge within this jurisdiction, *in order that the Lodges may, if they think proper, instruct their Representatives thereon*, and the action of the Grand Lodge in relation thereto shall also appear in its appropriate place in the proceedings.

'2d. The Grand Lodge may by vote, at any June Meeting, adopt new general Regulations not inconsistent with this

Constitution, to have effect for such time as may be named therein, not exceeding one year from the time of their adoption. But, except for the time aforesaid, *no general regulation or resolution to operate as such, affecting the Fraternity*, or the Lodges, or their actions, shall be made, or have any effect, unless the same shall have received the affirmative vote of the Grand Lodge *at two successive June Communications*. If such proposed new Regulation shall receive the affirmative vote of the Grand Lodge at one June Meeting, it shall be appended to the published proceedings, at the end, under the caption, "Proposed New Regulations," and in that form sent to each Lodge within this jurisdiction.'

The first of the above sections relates to alterations of the *Constitution*, the second section to alterations of the *Regulations*.

The laws of the Grand Lodge of the State of New York are herein plainly indicated, professed and acknowledged to be of two distinct characters—'Constitutions' and 'Regulations.'

If there are no such distinctions to be found in the book itself—if it be *all* Constitutions, or *all* Regulations, then the one or the other of the sections above quoted must be deceptive and incapable of being applied.

But such distinctions *are to be found in the book itself*, and the article proposed to be altered is *one* of the *Regulations*, and as such should have been sent to each Lodge in the State as 'Proposed new Regulations,' which was not done, and therefore, the subject had not been lawfully placed before the Lodges, nor lawfully acted on by those who did act on it.

11th. The proposition of Worshipful J. S. Perry, in June, 1848, was to all intents and purposes not only a 'new Regulation,' but 'new Regulations.' It embodied not only a *radical* change in the third Article of the 'General Regulations,' but one *entirely new*, 'to be numbered CVIII.' It proposed to *reduce* the members of this Grand Lodge, who by inheritance, charter, custom, possession, and every other claim,

were co-equal with all other members thereof, to a rank or condition of merely nominal membership, to deprive them of every valuable franchise they possessed, to create a class of 'honorary members for life,' which is a rank or condition of membership never before acknowledged, recognized, or named in any Constitution, Regulation, Rule, or Resolution, of the Grand Lodge of this State; and which, as a novelty and innovation on the body of Ancient York Masonry, involved a violation of duty to the Order, and a breach of plighted faith in every installed Master, Past Master, and Grand Master who would invent, sanction, consent to, or connive at such innovation and novelty, in the Grand Lodge of *this State*.

12th. That the Resolutions (herein before quoted) 'as unanimously adopted' at the quarterly meeting of the Grand Lodge in March, 1849, were perfectly in accordance with the laws of the Grand Lodge; were designed to maintain those laws and the Compact of 1827, and neither proposed to *alter or amend any existing law, nor to establish any new one*, and were therefore *not* unconstitutional, as declared by D. G. M. Coles.

13th. That Grand Master John D. Willard violated his duty to the Grand Lodge, by *refusing to put the constitutional question duly made and seconded* at the Annual Communication on the 5th of June, 1849, that 'the reading of the minutes of the last quarterly meeting be now proceeded with;' by declaring that motion out of order; by refusing to entertain an appeal from his decision; and by continuing to refuse to put the question after the Grand Lodge itself had reversed his decision. The reading of the minutes of the last meeting of the Grand Lodge and Grand Stewards' Lodge has *invariably* been the regular course of business in the Grand Lodge of this State, after the Lodges had been called; the motion was perfectly in order, and was regularly made and seconded; and in the whole history of the Grand Lodge, no presiding officer has ever refused to entertain an appeal from his decision, but once, and that was by Grand Master Enos, on the evening of the 4th of June, 1823, when the

Grand Lodge broke up in confusion, but was forthwith re-opened by the Junior Grand Warden, and proceeded to the election of Grand officers.

14th. That Grand Master Willard violated his duty to the Grand Lodge at that meeting by exercising his authority *in an arbitrary and tyrannical manner*, and thereby forfeited all claim to respect and consideration from the body which had thrice elected him Grand Master; and especially from that part of the body which he was endeavoring to crush by force, and to whom his gross insults were particularly directed. Every Past Master, whether of a Grand, or of a subordinate Lodge, will remember *where the law on this point is recorded*.

15th. And finally, that both Grand Secretary Boyd and Grand Master Willard violated their duty to the Grand Lodge by announcing and declaring that the amendment to the Constitution, (falsely so called), proposed by the W. John S. Perry, in June, 1848, had been carried by the affirmative votes of 56 Lodges (or a majority), without producing the *legal evidence*, if they had it, *and which*, as has been subsequently ascertained, *they could not have produced, for the cause, that it did not exist*. I have the documents from the 56 Lodges, in duplicates, as left on file in the office I have the honor now to occupy, to maintain this declaration.

Having exhibited the grounds upon which the Lodges which have, 'in Grand Lodge assembled,' directed this letter to be written, justify and vindicate themselves in the course they pursued to maintain the original organization of the Grand Lodge of the State of New York, and to preserve inviolate the Compact of 1827, I shall now proceed to show that they carried out their intention in a legal, orderly, and constitutional manner.

Whatever of noise and confusion, intense excitement or manifestation of indignation was exhibited in the course of the evening of the 5th of June, during the session of the Grand Lodge, all was caused by the course taken by the Grand Master himself, previous to the election, and by some of his friends afterwards. During the election there was as

little confusion as could reasonably have been expected in a large assembly,—and much less than I have often seen in the same body on ordinary election occasions. Whatever confusion existed before or after the election, neither affected the legality nor regularity of that election. When Grand Master Willard announced his position as *presiding officer of such an organization of Masons as had never before existed in this State*, it is not to be disputed that the body he addressed was the whole Grand Lodge regularly assembled at their Annual Communication. By that body the Rt. W. William Willis, Past Deputy Grand Master, acting at that time as Senior Grand Warden, was called on to preside as Grand Master, on a motion regularly made and seconded, which was put and decided in the usual form; the *principal Grand Officers, pro tem.*, were also regularly appointed. The other officers, from the Grand Marshal to the Grand Tyler, remained at their posts. No one in the body either spoke or voted against this temporary organization. The case presented now for consideration is this:

1st. Had the body when assembled, power to elect?

2d. If so, was that power exercised rightfully and properly?

And 1st. Had the Grand Lodge the power to elect officers at the time the election was held?

The Grand Officers had been elected for one year from the Annual Communication in June 1848, to the Annual Communication in June 1849. Their term of office was ended whenever the assembled Grand Lodge saw fit to elect new officers. After the Grand Lodge had assembled, was opened, and in order for business, they had a right to proceed to any business they thought proper. If they pleased to exercise their privilege of electing officers, that order of business was paramount to all others. The Grand Lodge on this occasion, after the reading and approval of the minutes, and listening to the Grand Master's address, *Resolved* 'to proceed with the election of Grand Officers for the ensuing year.' The motion was regularly made and seconded, and adopted by the Grand Lodge.

The Rt. W. Isaac Phillips, Past Deputy Grand Master, was regularly nominated for the office of Grand Master,—no other candidate was nominated, and the usual motion was made, ‘That when there is but one candidate for any office, the election shall be held by show of hands.’ This was carried by *an unanimous vote*, and fulfilled the requirement of the 9th Article of the General Regulations. The M. W. Isaac Phillips was then, by an unanimous vote, elected Grand Master of the Grand Lodge of the State of New York for the ensuing year. In the same harmonious and unanimous manner were *all* the Grand officers elected. Every motion made and seconded was put to vote with as much order and decorum as though nothing unpleasant had taken place throughout the evening. During the whole of this election and the remainder of the meeting, Bro. John D. Willard neither spoke nor attempted to interfere with the progress of business. He had denied to the body assembled the right to entertain any question to be voted upon; he had forfeited his position and the prerogatives of a presiding officer by *unjust* and *tyrannical conduct*, and the body had provided a remedy against further insults from him, or giving him again the opportunity of refusing to put any question to the Grand Lodge. The remedy was an unusual one, but *the occasion demanded it, and no other was apparent*.

2d. Did the Grand Lodge exercise the power of election rightfully and properly?

This question I have in part answered above, by showing that it was held according to the usage and the requirements of the law of the Grand Lodge of this State, when there is no contest for office. The same members were present as at the opening of the Grand Lodge. None but members should be present either at the opening of the Grand Lodge or at the election, and if there were any Brethren present at the opening or at the election who were not entitled to be there, the responsibility is on the Grand Master who presided at the opening. The election was *unanimous*.

To the course thus promptly pursued, our Brethren were

compelled by necessity—the necessity of the moment. Not one of them knew when he entered the Grand Lodge room on that eventful evening, in what manner their antagonists intended to carry out their design. The first movement was in the hands of the chief revolutionist. He might have chosen to have suppressed all information at that time; he might have (with truth) announced that the (so-called) ‘amendment to the Constitution’ had not been adopted; he might have declared, as the quarterly meeting in March had done, that it was not capable of being entertained; he might have ‘adjourned the Grand Lodge until the next morning at 9 o’clock,’ or such other movement as his inventive genius might suggest. He had the choice of action, and he made it, and he undertook to carry it out with a strong hand. He had aimed at an object too intently to turn from its accomplishment; he had marshalled his forces, and in his pride of place he despised the power which had given that place to him and which was superior to his—the will and voice of the assembled Grand Lodge. His arbitrary and tyrannical conduct could have been borne or excused by none but satellites or slaves.

If many Brethren filled with indignation at such conduct, manifested it, it was the spontaneous overflow of nature, for those Brethren by becoming Masons had not ceased to be Men. Many, probably, were offended by the thunder on that stormy night, forgetting that the thunder is *harmless*, and only *follows* the *lightning* which scathes in its descent.

The Lodges which had been represented in the Convention of the 29th of January, 1849, by their delegates, knew that those delegates had appointed an executive committee. The names of the members of that committee, seven in number, had been published. To that committee had been entrusted the duty of maintaining in the Grand Lodge, or elsewhere, the principles they had proclaimed, and these facts had been published and sent to every Lodge in the State. That committee perfectly understood that their first duty was to *prevent* the Grand Lodge, as established by the Charter of 1781 and bound by the Compact of 1827, *from*

being dissolved, and it is altogether a lapse of memory (*at least*) in those who have represented a member of that committee as declaring that the Grand Lodge *was* dissolved. What he really said is already stated. It had been also the earnest request of that committee that there might be no confusion in the Grand Lodge. Confusion, however, did ensue, which was altogether unexpected, but the Grand Master himself was the primary cause of it, and some of his partizans assisted in keeping it up.

Some Brethren say, 'We believe you were right but we do not like the way you got at it.' It has been asked on our part, 'What other way was left for us from the first development of the plans of our opponents in their Geneva Circular and their *secret instructions* to the country Lodges, to prevent the subject from being met and fairly discussed in the Grand Lodge, by passing upon it in their particular Lodges?' The meeting, held upon a short notice at the Howard House by the Masters and Past Masters on the 31st of October, declared their views of the question distinctly, and they were sent to all the Lodges in advance of their address which followed soon afterward. Several of the Lodges in the city also sent forth their Circulars, each expressive of their particular opinions, but all to the same point. The Convention of Delegates from 27 Lodges, held on the 29th of January and 10th of February, 1849, plainly expressed the views of their Lodges and of several others which could not conveniently be represented at that season of the year. The Grand Lodge itself at a quarterly meeting on the 6th of March, 1849, unanimously declared the proposed alteration of the organization of the Grand Lodge could not be lawfully effected, and that any action thereon, either by individual Lodges or otherwise, would be void, and of no force or effect.

At the annual meeting in June, the Grand Master attempted to waste away the first evening of that meeting by absenting himself, and afterward by other expedients; both he and the Grand Secretary attempted to thrust their *dicta* in relation to the action of the individual Lodges

upon the assembly, and to *suppress* the reading of the minutes of March the 6th, and thereby suppress, for aught we knew, official information to the Body. By the firmness of the Body, however, those minutes *were read and approved without a dissenting vote*, and yet, notwithstanding all these facts, Grand Master Willard selected his course, declared the obnoxious resolutions *had been carried* by a majority of the Lodges, and were an integral part of the Constitution, thereby declaring a majority of the members of the Grand Lodge had been disfranchised by a minority of their co-equal members. In view of these facts, we have not yet met the first one who has pointed out any other way than that which was adopted at the moment, except the alternative of submission to the *dictum* of one in whom we had lost all confidence. From the circulars written by himself or his partizans, it was evident that *they* relied for support, not upon a plain, straightforward course, but upon a system of deception and effrontery; a confidence that the Brethren they addressed would *take for granted* that what *they* said was *truth*, and the *whole truth*, when *we know* that they had concealed or misrepresented the *essential* truth, and that, not from ignorance, but with design to destroy the rights of those whose rights were co-equal with their own; 'original rights, agreed on as maxims, and established as preliminaries' before the Grand Lodge of the Province or State of New York existed, and conditions of an original contract before the union of the two Grand Lodges in 1827.

Those rights inherited from those who preceded us, we were determined to preserve for ourselves and our successors; we made, we intended to make, no innovation on the Body of Masonry, the Landmarks of the Order, the Compact, the Constitution or Regulations of the Grand Lodge. Our aim never deviated from one *point*:—to *preserve* the whole inviolate as *it was*, and as *it is*, and this is what we consider we have accomplished, in the *only way* apparent to us. Our Lodges have placed themselves in the breach to defend the inherent and vested rights of their Past Masters and their own rights, precisely upon the same principle as that which

animated the patriots of Switzerland when they refused to *bow before the Hat of their oppressor*; the same principle which prompted the citizens of London and the colonists of America to resist the tyrannical acts of the Stuarts; the principle which has rendered 'the Charter Oak' at Hartford, an object of interest to the present day; the principle for which, at a later period, Joseph Warren gave up his life at Bunker Hill; and in defence of which Washington won for his name immortal renown.

The Fraternity of New York esteem their Masonic rights and franchises as precious as their rights of property or their political franchises; they have preserved them, not for one section of the State, but for the whole. They recognize no sectional distinctions. The Grand Lodge of the State of New York has undergone no such transformation as the late Grand Master Willard declared it had on the evening of the 5th of June, and his partizans since have endeavored to induce the Fraternity to believe.

All that it ever was it is still; it holds jurisdiction over all the Lodges of the State; and if it has magnanimously forborne to call to account those who for a time have manifested, through the influence of error, or misplaced confidence, a refractory disposition, it is because it trusts and believes that truth will prevail, and that it is more becoming of the honorable principles she has maintained, to hold forth the symbols of forbearance and peace, than to follow the evil example of her opponents by petty persecutions. She has a work to perform, however, which she did not anticipate.

That work is in progress, and will still further unveil to the Brethren of this State, and all other States, the mystery of iniquity which has been practised on them. Should it become necessary at a future time to vindicate her right and title to Masonic supremacy in this jurisdiction, she will not shrink from that duty, for those who have set their hands to the work will not turn back.

I have thus to the extent of my ability, under the disadvantage of continued indisposition during the whole of the past summer, laid before the Grand Lodges of the world, a

sketch of the original foundation and subsequent history of the Grand Lodge of the State of New York, so far as I have deemed it necessary in elucidation of its present position.

JAMES HERRING, Grand Secretary.

October 23rd, 1849."

In opposition to the energy evinced in issuing to all the Lodges of the State printed copies of the proceedings had at the Geneva Convention, on August 9, 1848, a meeting of the Executive Committee of the upholders of the powers of Masters and Past Masters, and of which, John Solomons was Chairman and E. W. Nexsen was Secretary, was held November 11, 1848, and it was determined that the proceedings of the meeting held in New York City, on October 31, be printed and forwarded to all the Lodges in the State.

EXTRACTS FROM THE ADDRESS OF TWENTY-THREE MASTERS AND
PAST MASTERS.

The undersigned, being the Committee appointed in pursuance of the resolution adopted on the 31st of October last, offer the following address to the Lodges and Fraternity of the State in behalf of their constituents :

From the time of the Annual Meeting of the Grand Lodge in June last, when the proposition to deprive the Past Masters of Lodges of their right to vote in Grand Lodge received the affirmative vote of a majority of the few members present at the moment chosen for its introduction, until the receipt of a circular letter, dated in October, from a committee appointed at Geneva, on the 9th of August last, the Fraternity in the city of New York and its vicinity rested in tranquillity, in full confidence that at the next Annual Communication, when it was believed the question must receive a decisive vote, it could not be possible that a majority of the Grand Lodge would consent to be the instruments of so great an outrage on the *rights of a constituent portion of that Body.*

In this opinion they were fortified by assurances of many Brethren representing Lodges out of the city of New York, and others. They would, in all probability, have remained tranquil until June next, but for the receipt of several copies of the circular above mentioned, showing that a party has been organized in the country, for the purpose of securing the votes of the majority of the Lodges in favor of the alteration of the fundamental laws of the Grand Lodge, and by that means to disfranchise the Past Masters without giving them an opportunity of being heard. . . . Under the existing circumstances of the case, we lose no time in laying before the Fraternity of the jurisdiction *our views* of the proposed alteration of the Constitution.

As we have found that many Brethren in the country are unacquainted with the cause and origin of the Compact alluded to, which may be found in our present book of Constitutions, we shall offer in the course of this letter a brief statement of facts which led to its adoption.

From the commencement of the Grand Lodge of this State, Past Masters were recognized as members. The Constitution of 1785 recognizes their rights as such. The Grand Lodge of Ancient York Masons of England, from which we received our charter as a Provincial Grand Lodge, was constituted by the same classes of members, and the rights of Past Masters in this State are derived from the same source as the authority of the Grand Lodge itself. Our first Constitution and all succeeding ones, were derived from the Ahiman Rezon, or Book of Constitutions of our mother Grand Lodge, and *not* from the Constitutions of 1756, 1786, &c., referred to in the Geneva circular, as being in the library of our Grand Lodge. *They* are the Constitutions of what, at their dates, was called by the Ancient Masons, "The Grand Lodge of Modern Masons," and, therefore, they afford no evidence in the case; nor does that of "The Low Countries," which was derived from the same source. It is not necessary, however, that we should rely upon these declarations alone to maintain our position; and that the question of *right*—inherent and vested right—may be set at rest, we make the following

quotation from the original Charter of the Grand Lodge from the Grand Lodge of Ancient York Masons, of England, which was itself formed to maintain the Ancient York Constitutions, against the innovations of the Grand Lodge to whose Book of Constitutions the Geneva circular refers :

“And lastly, we do hereby authorize and empower our said trusty and Right Worshipful Provincial Grand Master and Grand Wardens, together with their lawful associates, being the installed Masters, Wardens, and PAST MASTERS of the regular Lodges within the jurisdiction aforesaid, *in Grand Lodge assembled*, to nominate, choose, and install their successors, to whom they shall deliver this Warrant, and invest them with their particular jewels.”

When the Grand Lodge of this State affected independence, she did not, as has been represented in some of the books, close *sine die*, but merely ordered, June 6, 1787, new charters to be issued to the Lodges as a Grand Lodge of a State, instead of a Province. The Grand Lodge of Pennsylvania sprung from the same stock with ourselves, and her Ahiman Rezon, or Book of Constitutions, shows the same organization of the Grand Lodge as our own ; that is, it is composed of four classes of members :

1st. The Grand officers. 2nd. Certain Past Grand officers. 3d. Representatives of Lodges, and 4th. Past Masters by election and service of one year.

These four classes have their rights founded upon precisely the same basis, and are secured by the same documents.

Neither of these classes can disfranchise the other. If one or more of these constituent parts of the Grand Lodge should control a majority of votes, and disfranchise one class of their *confrères*,—the body they had jointly formed would be disorganized and dissolved. There are no rights guaranteed by the Constitution to the Masters and Wardens of Lodges in this State, which are not equally secured to the Past Masters ; and the Lodges in the city of New York, and in other parts of the State, having ever found their Past Masters, as a body, faithful to the interests of the Order, must, and undoubtedly ever will, consider their rights as precious as

their own, and equally worthy of maintenance and protection.

The Geneva circular assumes the ground that the Past Masters hold their rights "under the present Constitution." This, also, is an error. The present Constitution, like all which have gone before it, *is merely declaratory of their rights*. These rights were not conferred by the present, nor any previous Constitution of the Grand Lodge of this State. The Constitution recognizes their rights, which, like many of the rights of the Grand Master, and of the particular Lodges, they would possess, although the Constitution were silent on the subject. The Geneva circular admits, that it is proposed "to change somewhat the organization of the Grand Lodge." As the change proposed relates to the rights of the Past Masters, we utterly deny the right of the other parts, or classes of members, in Grand Lodge assembled, or in sections, to consummate that change.

The arguments founded upon what the Geneva Circular calls "considerations of justice and expediency," are both illiberal and unjust, being founded mainly upon hypotheses, invented, as they appear to us, rather for the purpose of exciting alarm and prejudice against the Past Masters of the city Lodges, on the improbable surmise that the *city Lodges aided by their Past Masters*, may at some time exercise their right to vote in direct *opposition to the true interests of the Fraternity*; and that at another time, the Past Masters of the city may *array themselves in opposition to their own Lodges* at the quarterly meetings. Those who plead for justice should themselves be just; but, in this instance, neither justice, charity, experience, nor truth required the embodiment of the suspicion, that it were possible the Past Masters of the city Lodges may at some future day organize themselves into a band of conspirators to defeat the action of, not only the majority of the Fraternity of the State, but *even of their own Lodges in the city of New York*. Have the Past Masters, by any act, merited such an insult? Have they ever been found in array in opposition to their own Lodges? Certainly not. Then surmise is not only *unjust*, but it is

ungrateful. During the long period of the anti-Masonic excitement, when four hundred Lodges in the country and twenty in the city succumbed to the storm, *they were the conservators of Masonry in this State.* They were the main supporters of the Lodges which lived through the trials of that time; and in this city numbers, when unable to keep their own Lodges in existence, joined others, working unceasingly to preserve the organization of the Grand Lodge.

The Lodge which has been particularly pointed out in the Geneva Circular for the grievous offense of casting nineteen votes at the last June election (St. John's, No. 1), affords to us a practical illustration to the point, for she is not only the oldest Lodge in the State, and as such may very naturally be expected to have more Past Masters than some others, but during the dark days which tried the faith of Masons, she gathered under her banner one whole Lodge, and the Past Masters and working members of seven other broken-down Lodges.

And ought these Brethren, after having fought the good fight and maintained the honor and integrity of the Grand Lodge—ought these, and those like them in the other Lodges, to be, at this day, pointed out as suspicious persons, to be no longer trusted with the right of voting in Grand Lodge? To call *this* "*justice*" is about as gross an abuse of the term as could have been invented.

The gratuitous suggestion, also, that Lodges in this city might be induced to unseat an experienced Master for the sake of increasing their power in Grand Lodge, shows the ability of the writer of the Geneva Circular to adapt *opposite arguments* to different sections of the State; but the latter is fully as fallacious as the former, for the record of the Grand Lodge shows that, in some of the city Lodges, the same individuals have been elected for Masters from three to twenty times; and unless urged to a different course in self-defense, we have no reason to doubt they would exercise their best judgment in the selection of capable workmen in all future time.

We will pursue this exposition of the fallacies of the Geneva Circular no further, but as we have intimated above, will, for the sake of those who do not understand the references made to the Compact of June, 1827, state briefly its origin and its relation to the *questions* now pending; for the question of invading the rights of the Past Masters is not the *only one* presented to us by the advocates of the proposed alterations, called "Amendments to the Constitution."

Previous to the year 1814, the Lodges in the State had become numerous, but those in the country were frequently remiss in the payment of their annual dues to the Grand Lodge, and in many places exhibited a lamentable ignorance of the ritual of the Order. To remedy both these evils, District Grand Visitors and Lecturers were appointed, but many of these neglected their duties.

The system was revised in 1814, and the State was divided into three Masonic districts; one comprising the city of New York and its vicinity, the other two were in the North and West. At that time the Lodges in the country might be represented by their officers, or by proxies, but no system of paying representatives had been adopted by the Grand Lodge of *this State, nor by any other Grand Lodge.*

The visiting and lecturing system was attended by considerable success, so far as the collection of money was concerned, though a large number of Lodges were never visited, and the expense of the collections amounted to nearly fifty per cent. of the sum received, viz: From 1814 to 1820, the two Grand Visitors in the country collected \$22,185.59, and retained for compensation \$10,244.84. The diversion of so large a proportion of the collections from country Lodges, intended for the charity fund, caused great discontent in the Grand Lodge, the system by degrees became odious, its discontinuance was urged, and it was finally abolished.

But the Grand Visitors had obtained an influence, by their personal intercourse, and the Brethren in the country were, as now, arrayed in hostility to those in the city, on the erroneous idea that they had no interest in the Grand Lodge, nor any other return for the payment of their dues, than

the instruction they received from the Grand Visitors or Lecturers.

A new plan of Grand Visitations was agitated. It was proposed that eighteen Grand Visitors should be appointed to travel throughout the State. Thirty miles were to be called a day's travel, and eight hours' labor with a Lodge, and visit, a day's labor, to be paid from the Grand Lodge funds, at the rate of \$2.50 per day; these Grand Visitors were also to attend, and to be paid for attending, the Grand Lodge, where they were to be considered the legal proxies of all the Lodges in their districts not otherwise represented. In June, 1821, this plan was rejected, but at the same session, nearly \$1,300 were appropriated from the charity fund to pay the members in attendance from the country, and a resolution adopted to pay representatives from Lodges in the country in future; and another, destroying all equality of representation, by authorizing any delegate to represent five Lodges and five Past Masters, whereby a single individual could cast on any question twenty-one votes.

From this time forward, to June, 1823, the utmost efforts were made to excite and increase the disaffection of the country Lodges, and to perpetuate the hostility to the Fraternity in the city. Blank proxies were obtained from the Lodges, to be filled up at the discretion of the holders, and not, as the Constitution evidently intended, by the Lodges which issued them. The removal of the Grand Lodge to the country was a favorite measure of the party, and was threatened in circulars, and on the floor of the Grand Lodge, although it was located by patent in the city of New York, and also by the Constitution. In 1822 a committee was appointed, consisting of two city members and six from the country, for the purpose of altering the Constitution. The intention could not be misunderstood, and a resolution was offered and laid upon the table, that it was expedient that two Grand Lodges be formed in the State of New York, viz: the one already located in the city of New York, and the other in such place out of the city, as a majority of the Lodges out of the city, and consenting to form a part thereof, should

designate; and that the Lodges out of the city should be permitted to select their Grand Lodge.

Among the prominent innovations decided on by the above Committee, which were printed and circulated through the State, was the very point now proposed and advocated by the Geneva Circular—depriving all Past Masters, excepting one from each Lodge, of the right to vote in the Grand Lodge, together with many other points which were, and had been, strenuously objected to by the city Lodges. In hope that a compromise might be effected, and harmony be once more restored to the distracted Fraternity of the State, the Lodges of the city, twenty-three in number, by their delegates submitted a plan to secure the interests and rights of the whole body; but the proposition was silently rejected.

In March, 1823, the Grand Lodge, to prevent the abuse of the proxy power, which as we have stated above, had been grossly perverted, passed an explanatory resolution, after a preamble, 'That the name of every person appointed a proxy to represent a Lodge should be filled up in open Lodge at the time of his appointment, and at a regular meeting, at which a constitutional number qualified to vote were present.'

In June, 1823, on the day previous to the meeting of the Grand Lodge, a caucus of delegates from the country was held, and a list prepared for the election of Grand Officers, which, as was understood at the time, excluded from office every member of the city Lodges. At the time appointed for the meeting, a very large number of Brethren were present, and upon a motion for the appointment of a committee to examine credentials, it was proposed to instruct the committee to consider as regular only such as had been made out conformably to the explanatory regulation. This was earnestly and vehemently objected to by the leaders from the country, and, in the course of debate on an appeal being taken from a decision of the Chair, upon a question of order, the Grand Master declared that from his decision there was no appeal, and he forthwith adjourned the Grand Lodge until the following morning, at which time he well knew the Brethren of the city Lodges could not attend.

But the Grand Lodge, on the demand of at least one-half of the members present, was again convened by the Junior Grand Warden, re-opened, and proceeded to business, elected Grand Officers, adopted the Resolutions laid on the table in June, 1822, above noted, and from that time until June, 1827, proceeded in uninterrupted harmony and prosperity. In the midst of the whirlwind of anti-Masonry, which had at that time burst upon the Fraternity in the centre of the State, the two Grand Lodges, by a joint committee, agreed upon the settlement of all past difficulties by a mutual recognition of rights, and formed the Compact, and appointed the same committee to revise the Constitution *upon the basis of that instrument*, which they did.

It is in vain for our country Brethren to tell us they wish not to disturb that Compact, while they are using every means to revive the original causes of disunion which that instrument was designed to prevent. By that Compact and Constitution we claim that all the rights and privileges possessed by the members of both Grand Lodges at the Union, were secured to them forever, or until the Compact and Constitution are violated, at which time the parties which formed them will resolve into their original elements, and stand precisely as they did previous to the Union.

The Lodges of the city of New York and its vicinity are determined to stand by the Compact so long as they can, but if they are compelled to take the course indicated by the resolutions adopted on the 31st of October last, they will at least have the satisfaction of feeling that it was brought about by no act of theirs. The history of the Grand Lodge of this State may be investigated by all, and we appeal to that for evidence that since the Union, the Fraternity and Lodges in the city of New York and its neighborhood have borne the heaviest burdens of expense and labor; that they never have encroached upon the privileges or rights of the Fraternity or Lodges in any other part of the State; that during many years of trials under unprecedented difficulties they never succumbed to the storm which raged around them, but that by the skill, industry, and perseverance of

city Brethren the Grand Lodge of this State attained an enviable and envied elevation, which might have been maintained forever, but for the revival of the old spirit of jealousy and sectional animosity which the Compact was intended to have forever prevented.

But alas! what is the prospect for the future, judging from the experience of the past few years and the present? Instead of peace, harmony, and satisfaction in the elevation, progress, and union of the Order, we have already been compelled, for peace' sake, to submit to new encroachments, to witness the revival of discord, to behold all the labor of the past happy years of concord about to be rendered worthless, and Masonic legislation, and Masonic practice in this State, become a mark for reproach, and a beacon for caution. We fear, indeed, that intrigue and cunning have taken the place of the confidence and open-hearted measures which formerly prevailed; and we have the additional grievance of believing that we are now obliged to take up the gauntlet and to fortify ourselves against the attacks of a party, not acting under their own impulses, nor a sense of wrong on our part, but by the delusions of artful and designing leaders.

To such a condition is the Institution in our State now reduced by faction, that it is truly questionable whether, if even the present single point of controversy were checked in its progress, we can reasonably hope that mutual confidence can ever be restored, and the whole Fraternity of the State be brought to harmonious action for any length of time. We fear not. But we are content to leave the decision of the question we have thus discussed to our country Brethren. We shall never seek nor consent to dissolve the Compact of June, 1827, but if we are forced to witness its dissolution we have no fear of the result; being well assured, that friendship and harmony are preferable to strife and contention.

In our view the crushing foot of a majority may be as unsupportable as the tyranny of one.

These we believe are the sentiments of our constituents.

John B. Satterthwaite, Past Master, No. 26, *Chairman*.

Robert Roberts, Past Master, No. 21,

J. Ben Wood, Past Master, No. 66,
 C. F. Bauer, Past Master, No. 86,
 William C. Burnet, Past Master, No. 137,
Committee on Correspondence.
 John Solomons, Past Master, No. 23,
Chairman Executive Committee.
 John C. Allstadt, Past Master, No. 54.
 Nathaniel D. Plum, Past Master, No. 21.
 Lawrence Powers, Past Master, No. 27.
 Samuel Gelston, Master, No. 106.
 William J. Surre, Past Master, No. 28.
 Nicholas Guille, Master, No. 17.
 James Herring, Past Master, No. 94.
 John W. Hudswell, Past Master, No. 64.
 Elias W. Nexsen, Past Master, No. 1.
 N. F. Waring, Past Master, No. 19.
 James McGrath, Master, No. 68.
 B. Kreischer, Past Master, No. 12.
 Lewis Zeigler, Master, Knickerbocker, U. D.
 Lewis Feuchtwanger, Past Master, No. 2.
 Wolf K. Frank, Past Master, No. 69.
 John Harron, Past Master, No. 56.
 Sewall Fisk, Past Master, No. 56.

The Right Worshipful Charles F. Bauer, representative of the Grand Lodges of Hamburg and of Frankfort-on-the-Mayn, in attendance at the Grand Lodge, was prolific as to his encomiums of the success of the officers and Brethren, and assured Most Worshipful Brother Isaac Phillips, "that all the Fraternity spread over both hemispheres will have their eyes on you and on your actions." In the same strain, Right Worshipful William Wagner, representative of the Grand Lodge of Saxony, addressed the Grand Master.

REGULAR PROCEEDINGS OF THE PHILLIPS GRAND LODGE.

A Quarterly Meeting was held September 4, 1849, at which twenty-one Lodges were represented; also a special

Communication to constitute Knickerbocker Lodge, No. 140, which had been granted a dispensation in June last, was held on September 26.

At the Quarterly Meeting held December 4, 1849, accusations were made as to the fidelity of the former Grand Secretary, Robert R. Boyd; also, charges of embezzlement and malpractice while in office; and there were appointed four Brethren as a Committee to prosecute the derelict. This Committee consisted of Worshipful Brothers N. F. Waring, John A. Kennedy, Lewis Feuchtwanger, and Lawrence Powers. The Grand Master announced that he had employed Past Master Charles O'Connor to ascertain the legal remedies which could be availed of to enable the Grand Lodge to obtain the custody of property in possession of the late Trustees of the Permanent Fund, and to have certain stocks transferred to their successors; that the opinion rendered was clear, "that the late Trustees could be compelled to surrender the property to which they now had no claim nor title." Suits and injunctions followed.

On March 5, 1850, the Grand Master complained of numerous offences more or less important, as to the late Trustees; Holland Lodge, No. 8; Manhattan, No. 62; Mariners, No. 67; and of a pretended Grand Lodge, meeting at the Coliseum Building in this city; that Independent Royal Arch Lodge, No. 2, had become insubordinate, and that he, the Grand Master, had been refused admission into Lafayette Lodge, No. 64, the preceding evening; therefore, that the Grand Lodge should now cease its conciliatory course, and commence to exercise its authority. Numbers of names of Brethren were presented, who should be called upon to show cause why they should not be expelled.

At a succeeding Grand Lodge session, held April 16, 1850, it was determined to hold Grand Communications at Freemason's Hall, No. 600 Broadway, and that an early date be fixed for the dedication of said rooms.

The Annual Communication was held June 4, 1850, at the City Hotel (formerly Howard House), with twenty-one

Lodges represented. The Grand Master, Isaac Phillips, delivered a lengthy address, much thereof being devoted to the Masonic difficulties existing in New York. Strong reference was therein made to the unfriending of *this* Grand Lodge by other Grand Lodges, and strong and drastic measures proposed if such course was persisted in, and recommending that the officers be granted plenary powers if another month passed without the Grand Lodges making honorable amends for their unkind treatment, in brief, that the doors of *this* Grand Lodge be closed against the Brethren of those Grand Lodges that longer remained unfriendly. Strong language was indulged in as to the mode of employing and using the "*opinion*" of the ex-Chancellor, R. H. Walworth.

In the matter of the *SUIT AT LAW*, the following appears: Robert R. Boyd, Grand Secretary of the Willard Grand Lodge, commenced an action against Thomas Cuthbert (representative of John Horspool, Grand Treasurer of the Phillips Grand Lodge), alleging that said Thomas Cuthbert had been the means of keeping certain moneys taken from his custody on June 5, 1849, and that said moneys belonged to him (Boyd). Brother Charles O'Connor enjoined the suit, and also procured an injunction restraining the late Trustees of the Permanent Fund from collecting any dividends on the bank stock belonging to the Grand Lodge, and the banks from paying them the same until the whole matter in controversy could be legally decided.

No dispensations had been granted for new Lodges, and no old Lodges revived.

A UNION OR CONTINUED SEPARATION CONSIDERED.

On the following day, June 5, 1850, Freemason's Hall, No. 600 Broadway (subsequent to a street parade by the Grand Lodge), was dedicated. Right Worshipful Mordecai Myers delivered the address. A resolution was adopted on this date, appointing a Committee of five to confer with a Committee of the same number from *the other Body*, to

deliberate as to an amicable agreement to separate and divide the Masonic jurisdiction of the State on honorable and equitable terms.

On the evening of June 6 the following officers were elected:

Isaac Phillips, Grand Master.
Joseph Cuyler, Deputy Grand Master.
James Jenkinson, Senior Grand Warden.
Levi H. Willard, Junior Grand Warden.
James Herring, Grand Secretary.
John Horspool, Grand Treasurer.
John Coffin, }
Evan M. Johnson, } Grand Chaplains.
William Boardman, Grand Pursuivant.
Greenfield Pote, Grand Tyler.

The Special Committee on conferring as to the possibility of a union of the two Grand Bodies reported on June 7, 1850, that they had met a similar Committee appointed by the John D. Willard Grand Lodge, to wit, Brothers Salem Town, J. M. Hatch, John S. Perry, John L. Lewis, Jr., and Thomas Dugan, and that several bases had been submitted for a settlement of the existing unhappy differences by the two Committees; thus,

“That a geographical line be agreed upon, and the State be divided into two Masonic jurisdictions—one to be the Northern Grand Lodge of the State of New York, the other the Southern Grand Lodge of the State of New York; that the Lodges within either jurisdiction be allowed to elect to which body they would adhere; that Lodges located out of the jurisdiction to which they elect to adhere, may at any future time change their adherence to the jurisdiction in which they are located, but no Lodge shall be allowed hereafter to change its adherence from the Masonic jurisdiction in which it is located; that no warrant or dispensation shall be granted by either Grand Lodge to constitute any new Lodge out of its jurisdiction; that a general act of amnesty and reconcili-

ation be passed by both Bodies, and all expulsions and suspensions which have taken place in consequence of the existing difficulties be rescinded, and that the funds of the Grand Lodge be equitably divided between both Bodies."

Brother Hatch, of the Willard Grand Lodge, remarked, that such a proposition would have been accepted by the country Lodges the year preceding, but they would not accept it now. It was also opposed by the other members of his Committee. Brother Hatch then submitted the following proposition: "That an amendment of the Constitution should be passed to the following effect: 'On a call of a vote by Lodges in the Grand Lodge, the Past Masters of each Lodge collectively shall have one vote.'" This proposition was objected to on principle, that it should not be supported without a modification to embrace all. The rights of Past Masters were also presented as a paramount difficulty, and that in this matter there could be no compromise. Opposition was also shown to a division of the State jurisdiction. A proposition was made "that the two Bodies claiming to be Grand Lodges continue to act as independent Grand Lodges for one year; that all suits be suspended for the same period; that the Grand Lodge of which Brother Milnor is Grand Master (the J. D. Willard branch) rescind the amendment of the Constitution claimed to be passed by them respecting Past Masters, depriving them of their vote in the Grand Lodge; that all expulsions and suspensions which have taken place in consequence of existing difficulties be rescinded, and that all the Lodges in the State be requested to convene by their representatives at New York on the first Tuesday in June, 1851, to elect Grand Officers of the Grand Lodge of the State of New York." This was objected to on principle.

Again it was proposed, "That the amendment of the Constitution, cutting off the Past Masters, should be rescinded, on condition that the Grand Lodge should be removed to Utica." Mileage to be paid representatives, the Grand Secretary and Grand Treasurer to reside at Utica. The funds

of the Grand Lodge to be also deposited there. This proposition was modified and subsequently rejected.

The Committees separated without an agreement and without a formal adjournment.

Having reported progress, the Committees asked to be continued, which was granted.

Quarterly sessions of the Grand Lodge were held with great regularity, business of more or less importance was transacted, but generally only form and routine were observed, an expression of hope made for an early settlement of existing differences among the Brethren, and opinions given as to the future outcome of organized Masonry in New York.

An Emergent meeting was held on July 18, and two invitations were accepted, one from the City Government of New York and the other from that of Brooklyn, to take part in the escort duty in paying a tribute of respect to the memory of the late President of the United States, General Zachary Taylor; that of the city of New York was to be observed on July 23, while that of Brooklyn was to occur on the afternoon of the 19th. This latter service and ceremony was subsequently postponed until the 22d, when, with great propriety, the duty was performed; as was that incumbent on the acceptance of the escort duty on the following day in New York city.

An Emergent meeting was held on October 31, 1850, at the new Lodge room of Brother Oltmans, in the village of Williamsburgh, Kings County, for the purpose of dedicating the elegant apartments there constructed and richly fitted. The duty of solemnly dedicating the said apartments to "religion, virtue, science, charity and humanity," was duly performed. The dispensation granted to Oltmans Lodge was then delivered to the appointed Master.

On December 3, following, at the Quarterly session, the Grand Master, Isaac Phillips, announced that he had granted to certain Brethren of Benevolent Lodge, No. 28, a dispensation as a temporary substitute for the Warrant removed by Worshipful Bro. George Cook and other Brethren of said

Lodge. The Grand Secretary, James Herring, announced that Oswego Lodge, No. 127, and Apollo Lodge, No. 13, of Troy, had communicated that they did not acknowledge or recognize the existence of this Grand Lodge. The names of a large number of prominent Masons were embraced in a preamble and resolution, (being the sixteen who had signed the report and address, dated June 11, 1850, and headed with the name of Nelson Randall) and were thus expelled from all the rights, benefits and privileges of Freemasonry. Right Worshipful Oscar Coles and many others were ordered to show cause before the Grand Stewards' Lodge why they should not be expelled for contumacy, etc., and on February 25, 1851, the Grand Stewards' Lodge expelled the entire number for non-obedience to the summons. Oltmans Lodge was granted a warrant in lieu of its dispensation.

The transactions of the Grand Lodge of Georgia showed, in the report of the Committee on Foreign Correspondence, that it was in unison with the Phillips Grand Lodge; and the fact that the Grand Lodge of Saxony was in like harmony, was duly announced.

Furthermore, that the subject of fraternization had met with considerable examination by the Grand Lodge of Ohio, and on January 22, 1851, the Grand Secretary, James Herring, at an emergent meeting read the report of the special Committee of said Grand Lodge and an extract from the report of the Committee on Foreign Correspondence, when Worshipful Brother Edward Cook offered a preamble and resolution, which were unanimously adopted, favoring an acceptance of a proposition by the Grand Lodge of Ohio to mediate as to the two Grand Bodies in New York State.

Rising Star Lodge, No. 393, at Yonkers, in Westchester County, which had surrendered its warrant in 1831, was granted a new warrant and revival, and authorized to be numbered 142.

The Grand Lodge was notified that all the Lodges in Paris, France, not holding under the Grand Orient, had been closed by the police since January 1, 1851.

Richmond Lodge, No. 66, at Staten Island, and Independ-

ent Royal Arch, No. 2, had been granted dispensations ; the warrant of the latter having been appropriated by the Master of the Lodge.

The minimum fee for initiation at this date was fourteen dollars ; the Grand Master recommended that this sum be reduced.

THE WILLARD AND ST. JOHN'S GRAND LODGES DERIDED.

The Grand Master of the Phillips Grand Lodge announced and denounced the union of "the members of the Grand Lodge who left us in '49 . . . with another irregular Body, claiming to be Masonic, which had existed in this State for several years unrecognized by any Grand Lodge in the world" (St. John's Grand Lodge, which was formed of recalcitrant brethren in 1837).

The active workers in behalf of the Phillips Grand Lodge outside of the State of New York, were, Joseph Dreyfous of L'Union Française Lodge, who exercised his energies in various States ; Le Blanc de Marconay, who used his influence in France ; Henry Levy, who was rendering important services in England ; and Right Worshipful Brother Von Mensch, in Saxony.

The Grand Bodies that so far had exhibited their favoring inclinations to the Grand Lodge over which John D. Willard had presided were those of the District of Columbia, Massachusetts, Missouri, Rhode Island, South Carolina, North Carolina, Kentucky, Illinois, Brazil, Ireland, and the Grand Lodges of Hamburg, Hanover, and Germany.

Those favorable to the Isaac Phillips Grand Body were Mississippi, Georgia, Ohio, Grand Lodge of Saxony, the Grand Orient of France, and the Grand Lodge Alpina, Geneva.

On June 5, 1851, the Grand Officers were re-elected, except that Oliver C. Denslow, of Yonkers, was elected Junior Grand Warden. Hiram Lodge, New York City, was revived.

A PROPOSED COMPACT OF 1851

was submitted to the Grand Lodge by the special Committee of Conference, stating that the same had been placed in the possession of this Committee; that many alterations and suggestions in relation thereto had been made in order to conform to the views of both parties, but that differences of opinion were too great to warrant any hope of immediate settlement; but that possibly such proposed Compact may become the base of a union.

An *emergent* Committee of three members consisting of Worshipful Brothers C. Edwards Lester, Feuchtwanger, and Spiro, on June 1, 1852, were appointed to confer at once with the Grand Lodge over which Oscar Coles presided, to make an effort to heal the differences so long existing. On June 2, the Committee reported through their Chairman the proposition in writing: "That if any Lodge or Lodges now hailing from No. 600 Broadway, New York, present themselves at the door of this Grand Lodge, this evening, requesting to be received under its jurisdiction, the Grand Lodge will be immediately called upon, to act upon such request, and will undoubtedly act at once, and favorably, and restore to such Lodge or Lodges their warrants as held on June 5, 1849," except in the cases of individual expulsion. It was resolved to recommit the report "with instructions to inform the parties with whom they have conferred, that no arrangement can be entertained, that does not recognize the principle of reciprocity, and the acts of this Grand Lodge."

A change in the Grand Officers was made on June 3, 1852, by the election of the following:

Mordecai Myers, of Schenectady, Grand Master.
Nathaniel F. Waring, Deputy Grand Master.
James Jenkinson, Senior Grand Warden.
Oliver C. Denslow, Junior Grand Warden.
James Herring, Grand Secretary.
John Horspool, Grand Treasurer.

Evan M. Johnson,	}	Grand Chaplains.
John Coffin,		
Edward Cook,		
William Boardman,		Grand Pursuivant.
Greenfield Pote,		Grand Tyler.

These officers elect were installed on June 4.

MOST WORSHIPFUL MORDECAI MYERS, GRAND MASTER.

Brother Myers was born in Newport, Rhode Island, in 1777. His earlier years were spent in Virginia and New York, in both States engaging in the pursuit of knowledge and commerce, and rendering military service under Chief-Justice Marshall, who, at that time, had not yet advanced to his high judicial rank in Virginia; and doing further military service under Captain John Swartwout in New York. Brother Myers' chief military service was rendered on the northern frontier, in the War of 1812, as Captain in the Thirteenth United States Infantry, in which his courage and skill rendered him justly conspicuous.

A wound received in one of the hard-fought battles of that war, in which he lost nearly one-third of his command, rendered it necessary for him to be placed on the retired list in 1815.

In civil life his eminent qualities and genial temper gained him the honors of a six years' representation of an influential constituency of the City of New York, in the Legislature of the State, and two terms service as Mayor of the City of Schenectady, where his last days were lighted by the respectful friendship of all about him.

In Masonry he held many offices in the Grand Lodge, being for six successive years Deputy Grand Master, from 1829 to 1835, and when the shadowing "troubles of 1849" were upon the Fraternity, he was Grand Master of the "Phillips Grand Lodge" from 1852 to 1856.

The solemn service of the Brotherhood followed upon his death on January 20, 1871; Brother John L. Staats, Jr., District Deputy Grand Master, leading in the service, and

the address being delivered by Rev. Brother R. L. Schoonmaker, Grand Chaplain.

An emergent session of the Grand Lodge, was held on November 4, 1852, convened by the Deputy Grand Master to commemorate the Centennial Anniversary of the initiation of the illustrious Brother George Washington into the Masonic Fraternity at Fredericksburgh, in Virginia. The ceremony was duly held. On this occasion "Washington's pew," in St. Paul's Church, was an object of veneration, and was visited by many Masons.

An invitation from the New York Common Council to observe the obsequies and testify by appropriate ceremonies respect for the memory of the Hon. Daniel Webster, late Secretary of State of the United States, was received and accepted November 10, 1852.

On December 7, it was resolved to incorporate the Grand Lodge, and furthermore to hold a festival during the winter

A warrant was authorized March 1, 1853, to be issued to Mt. Moriah Lodge, No. 143, of Albany.

Worshipful Brother Fitzgerald G. Tisdall of St. John's Lodge, No. 1, was expelled May 31, 1853, for immoral Masonic conduct of a financial nature.

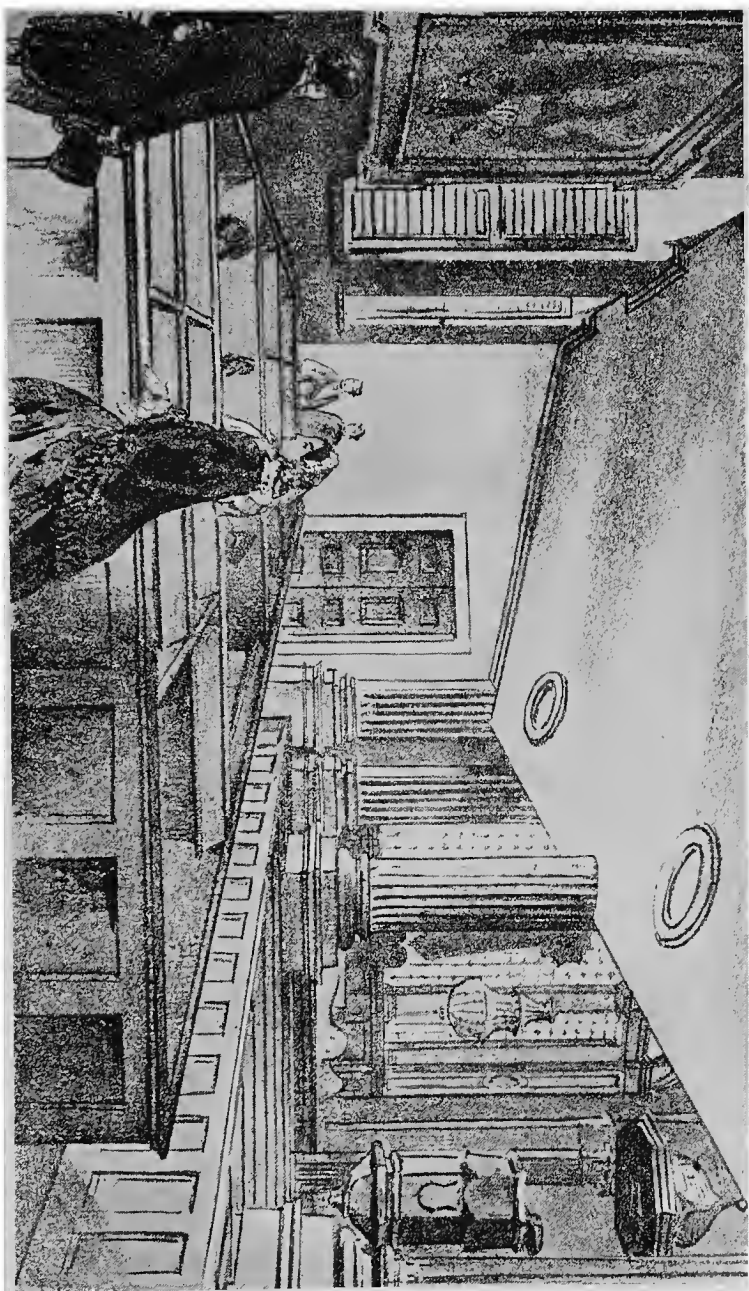
The Grand Officers were re-elected on June 8, 1853; as an additional Officer, Worshipful Brother Frederick W. Herring was elected Assistant Grand Secretary.

The Committee on Foreign Correspondence made a lengthy report in which, among many things, they stated that to the Grand Master William J. Reese, of the Grand Lodge of Ohio, belongs the credit of

AN ANNUAL ADDRESS

at the opening of each Grand Lodge Session.

At the quarterly meeting of December, 1853, the Deputy Grand Master, Nathaniel F. Waring, announced that on October 7, he had dedicated to Masonic purposes the hall



GEORGE WASHINGTON'S PEW IN ST. PAUL'S CHURCH,
NEW YORK CITY.

on the corner of Court and Sackett streets, Brooklyn; and on October 12, he had for like purposes dedicated a hall at Port Richmond, Staten Island; and furthermore, he had granted a dispensation to form a Lodge at Stapleton, on Staten Island, by the name of Tompkins Lodge, and had dedicated an elegant hall for Masonic purposes at that place.

A warrant was authorized to be granted to certain members of St. John's Lodge, No. 1, who were desirous of reviving Clinton Lodge, formerly No. 143, Thomas M. Orr to be the Master thereof. A warrant was also authorized on June 7, 1854, to organize West Chester Lodge, in the County of that name.

The Grand Officers were re-elected, except that John Charles Allstad of German Union Lodge was elected the Grand Pursuivant.

In the report of the Committee on Foreign Correspondence of 1854, pp. 27-8, will be found the expression, "The Grand Treasurer's Account (of the Willard Grand Lodge) shows a payment to 'R. H. Walworth, for draft, etc., \$250.75.'" This is alleged to have been payment for the *opinion* of the ex-Chancellor in the 1849 controversy.

At the annual election in the Phillips Grand Lodge held June 6, 1855, the officers of the preceding year were re-elected with the exception of the Grand Pursuivant, for whose place Worshipful Conrad Bracker was the choice.

THE PROFFERED MEDIATION.

The Grand Lodge of Pennsylvania, through its Grand Secretary William H. Adams, sent a communication to Grand Master, Mordecai Myers, which caused the Grand Lodge to convene in emergent session on February 19, 1856. The communication contained a proposition for the two disputants in New York to permit mediation on the part of Pennsylvania, through a Committee of five, to consist of the Grand Master and Past Grand Masters, James Page, Samuel Badger, Samuel H. Perkins and William Whitney.

The proposition was accepted, and the first five Grand Officers with Isaac Phillips and Edward Cook were appointed the Committee on the part of this Grand Lodge: and furthermore it was ordered that such action be communicated to all the Grand Lodges in the United States.

The Deputy Grand Master, Nathaniel F. Waring, in due form and with proper assistance dedicated the new rooms prepared at Pythagoras Hall.

The election for officers in the Phillips Grand Lodge for 1856 transpired on June 4, resulting in the re-election of the former officers, excepting in the matter of the Grand Pursuivant, for whose position William H. Skeats received an unanimous vote.

The Grand Lodge rented Pythagoras Hall, in Canal Street, at the yearly sum of three hundred dollars.

CONFLICTING REPORTS OF THE TWO GRAND LODGES.

At the quarterly session of the Grand Lodge, held September 9, 1856, the Committee on Foreign Correspondence, by their chairman, stated that a document had fallen into their hands, purporting to be a report from the Committee on Foreign Correspondence of the Willard Grand Lodge, on the proposed mediation of the Grand Lodge of Pennsylvania, dated June 6, 1856, "which not only rudely repelled the fraternal proffer of that Grand Lodge, but abounded with so many misrepresentations, insinuations and unfounded slanders, against this Grand Lodge, that it had been thought absolutely necessary, the character of said 'Report' should be exposed in a brief review; and that the Committee had accordingly prepared such a review and forwarded it to the R. W. James Page, Chairman of the Pennsylvania Committee."

The letter or review to Right Worshipful James Page, called attention to a statement that Past Masters multiplied over rapidly, and virtually swamped the Grand Lodge by numbers; the Committee denied this, or any inconvenience being experienced from Past Masters in June, 1848, "at

which time Finlay M. King, Chairman of the Willard Committee, had been initiated only three months; his coadjutor, John L. Lewis, Jr., was not a member of the Grand Lodge in June, 1848, and never had been; and the Rev. Salem Town had not been registered as a member of a Lodge until June, 1847. And we can find no evidence that, although he had been several years elected Grand Chaplain, on account of his connection with the Grand Chapter, he had been a member of a Lodge paying dues to the Grand Lodge for twenty-six years previous to 1846."

That it was "not true, that the annual election of officers of Lodges, supplied a new Past Master for each Lodge, and a new member of the Grand Lodge every year, for the register shows that both in the City and Country Lodges, very few existed in 1848 in which Past Masters had not been elected and re-elected many times, and some of them in City Lodges from six to sixteen and even nineteen years." * * "We admit—nay, more, we assert—that the Past Masters of the State constituted a large majority of the Grand Lodge in 1848; and that it was to *oust that majority* the round-about process was attempted of procuring votes *outside of the Grand Lodge*—a process unknown to the Grand Lodge, and altogether at variance with the letter and spirit of the existing laws, even if they held their rights under the Constitution only."

In the letter or review it is denied that the amendment to the Constitution was carried by a large majority, but it is therein asserted that it was questionable whether there was a quorum present, or the representatives of ten Lodges, so that the majority could not have been very large, and that three city members only were present.

The review was read and unanimously adopted.

It is deemed needless to quote these two reports at length. The Willard Grand Lodge affirmed and the Phillips Grand Lodge denied, that there had been other offers of mediation which had been declined; that Most Worshipful Brother Foster of Missouri, in 1853, had submitted that the difficulties be referred to the Grand Lodges of Massachusetts and

Virginia; and that "the previous proposition of Ohio to act as a mediator was also declined."

The two reports *review each other* at great length, as hereinbefore set forth.

Notwithstanding all the preceding, the Committee on Conference, on December 2, 1856, at Pythagoras Hall, reported "that several meetings had been held with the Committee of the other Body, and that a hope was entertained of an amicable adjustment of the difficulties which have so long existed, etc."

HOLLAND LODGE CHANGES FEALTY.

The Deputy Grand Master, N. F. Waring, called an emergent meeting of the Grand Lodge on January 23, 1857, to receive the return of the officers elected in December preceding, of Holland Lodge, No. 8, which had not been represented in the Phillips Grand Lodge for several years. The Deputy Grand Master announced that the officers of Holland Lodge were present, and congratulated the brethren of the Grand Lodge on this fact. All dues of Holland Lodge prior to June, 1855, were remitted. Whereupon, Brother John J. Crane, the Master of Holland Lodge, stated that said Lodge had for some time been associated with another Body claiming to be the Grand Lodge of this State, but, becoming dissatisfied, had withdrawn their allegiance. That the Lodge had consulted able counsel on the controversy existing between the two Bodies claiming title as Grand Lodge, and the opinion of the counsel was, "That whenever it came up for a decision, by a court or jury, the right would unquestionably be adjudged to the Phillips party." On that opinion Holland Lodge had relied, and hence their action.

The Deputy Grand Master announced that the special Committee on Conference had every reason to believe that a general mutual arrangement would shortly be effected; that there existed

SEVERAL ASSOCIATIONS IN THIS STATE CLAIMING TO BE MASONIC, each acting independently of the other; that principles and circumstances were under serious and favorable consideration for a general union.

Further strength to this hope was conveyed to the Grand Lodge on March 3, 1857, in a reiteration of the prospects by the Chairman of the Committee presenting a received copy of a resolution from the opposing party, who had appointed a new Committee consisting of Brothers Salem Town, John Gray, Robert McCoy, Andreas Cassard, and Henry W. Turner, to "prepare and present some suitable plan for the settlement of any difficulties that may exist among the Masons in this State, if the same be practicable, and to report at their earliest convenience."

The Grand Lodge officers were clothed with powers in the premises.

The annual June meeting followed, and the Grand Master, Mordecai Myers, announced that he had now served the Grand Lodge for four years, and for sixty years had been faithful to his vows, and must now retire to less active service.

The *Deputy* as usual then delivered *his* "annual," and closed by stating that the report of the special Committee on Conference would be made concluding with proposed

"ARTICLES OF UNION"

and expressed a hope that there would now be an end to the "New York Masonic difficulties."

The Trustees reported

The amount of the Hall and Asylum Fund to be	\$13,013.51
And the interest in the savings bank.....	1,824.00
	<hr/>
	\$14,837.51

The special Committee above referred to made their report and presented the proposed Articles of Union. These

Articles are not herein inserted, as they are materially the same as those that were finally adopted on June 7, 1858, which, see under that date. The consideration of the Articles was made the special order for 8 P. M., June 3, after the election of officers. On the succeeding evening the following officers were elected :

Nathaniel F. Waring, Grand Master.
James Jenkinson, Deputy Grand Master.
Oliver C. Denslow, Senior Grand Warden.
Henry F. Pelton, Junior Grand Warden.
James Herring, Grand Secretary.

It being impossible to agree upon a Grand Treasurer the Grand Lodge adjourned to 7:30 P. M., June 4.

On the evening of June 5, the difficulty still presented itself of selecting a Grand Treasurer, and so the subject was postponed, when Most Worshipful Isaac Phillips addressed the Grand Lodge, in part saying :

" . . . That although he yielded his acquiescence in the 'Articles of Union,' it was not a cordial but a bitter draught; for he felt we were abandoning in the Past Masters' question a sacred and holy principle—any compromise of which overwhelmed him with pain and humiliation . . . ; that this sacrifice was *solely* in the hope that peace would be promoted . . . ;" and offered the following resolution :

"That although as members of the Grand Lodge we cannot entirely approve of all the details of the Articles of Union, proposed by the joint Committee, by reason of some of them yielding up ancient rights and privileges and involving the sacrifice of principles most sacred and dear, yet we deem it our duty, as members of the Fraternity at large, for the purpose of promoting peace, harmony, brotherly love, and union, not only throughout this jurisdiction, but amongst the Craft throughout the globe, to declare in favor of the Articles as concurred in by the Committee of this Grand Lodge, and we do therefore hereby ratify and adopt the same."

The resolution was unanimously adopted. And in accord-

ance with Article 6, Brothers Edward Cook, John A. Kennedy, and James Jenkinson were appointed a Committee.

On June 8, William Rockwell was elected Grand Treasurer; the Chaplains, Grand Pursuivant, and Grand Tyler were re-elected; and the officers were all installed.

At a quarterly meeting of the Grand Lodge, held at Pythagoras Hall, No. 136 Canal street, New York City, on Tuesday, September 15, 1857, the Grand Master, N. F. Waring, delivered an address, which was by resolution referred to a committee with power to print. The address rehearses the cause of divergence of the two Grand Masonic parties, and their subsequent ineffectual attempts at settlement, and concludes as follows *in re* the "Articles of Union."

"In September last, the Committee from 'this Body' received a copy of a resolution passed by 'the other Body,' appointing a Committee from that Body to propose and present some suitable plan for the 'settlement.' The Committee from this Body promptly responded to the invitation, and after several meetings, agreed upon a plan, which was unanimously recommended by the Committee, reported to this Grand Lodge, and by this Grand Lodge declared to be unanimously approved of and accepted. The 'other Body,' without assigning any reason therefor, rejected the report, and discharged their Committee, and added to that rejection certain resolutions in the shape of an offer calculated to add to the 'difficulties' already existing. But in offering these derogatory terms to this Grand Lodge, they admit the principle for which this Grand Lodge has been contending since June, 1849."

The position of legislation on this subject at this particular time in "the other Body," was extremely complex, but certain it was, that favorable action, though expected, had not been had.

The Grand Master, Nathaniel F. Waring, presided at the Annual Communication of the Grand Lodge held at Freemason's Hall, 594 Broadway, on June 1, 1858. This new Hall

had been dedicated on May 24. The Grand Lodge continued its sessions June 2, 3, 4, and 5; on the fourth day, at the instance of Worshipful Frederick W. Herring, the special Committee on Conference, consisting of Brothers Edward Cook, John A. Kennedy, and James Jenkinson, was unanimously revived with the original powers.

The annual election on June 4, resulted as follows :

James Jenkinson, Grand Master.
John J. Crane, Deputy Grand Master.
Oliver C. Denslow, Senior Grand Warden.
Henry F. Pelton, Junior Grand Warden.
James Herring, Grand Secretary.
William Rockwell, Grand Treasurer.
Edward Cook, }
Andrew Demarest, } Chaplains.
Wm. Skeat, Grand Pursuivant.
Greenfield Pote, Grand Tyler.

The Grand Master and the Deputy were the only officers who were installed on June 7. The special Committee on Conference reported that negotiations tending to a union had been again opened and that a written report would be made at this session. To James Herring, Grand Secretary, was appropriated \$1,000; to Greenfield Pote, Grand Tyler, \$500; to F. W. Herring, \$250; and to W. H. Skeat, \$50. The proposed platform of union was then read, and the Committee on Conference reported "*Provisions for Union.*" These provisions were modified from time to time by the Conferring Committees, until a satisfactory wording was obtained, when Brother John A. Kennedy on Monday morning, June 7, moved the following, which was unanimously adopted :

"The Most Worshipful Grand Lodge of Free and Accepted Masons of the State of New York, in Annual Session assembled, while regarding some of the provisions unnecessary, and others, in some respects, deficient, do hereby

Ordain, That the proposal for ending the 'difficulties and

disagreements' between the two Bodies, as submitted from the Grand Lodge of which Most Worshipful John L. Lewis, Jr., is Grand Master, be and the same is hereby adopted and confirmed, in the following form, viz. :

Resolved, That the Committee of Conference be and are hereby instructed to agree and assent to the propositions for the union of the two Bodies of Masons in the State of New York, and to interchangeably affix their signatures to the same."

A Committee of ten was appointed to make arrangements for the consummation of the objects contemplated in the fundamental regulation for the union of the two Bodies of Masons in the State of New York.

The Committee consisted of Edward Cook, John A. Kennedy, James Jenkinson, J. J. Crane, Oliver C. Denslow, Henry J. Willett, William Wagner, William Rockwell, Isaiah Rynders, and Wilson Small.

At eight o'clock in the evening of June 7, 1858, the Committee stated that the

PROVISIONS FOR A UNION

had been properly engrossed, and presented them to this Body, interchangeably signed by the two Committees.

The preamble and provisions will be found on the last pages of the proceedings of the Willard Grand Lodge.

The following was afterwards appended to the original document :

I hereby certify that the above is a true copy of the "Articles of Union" adopted by the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York, on the 7th of June, A. L., 5858.



JAMES M. AUSTIN, Grand Secretary.
JAMES HERRING, Grand Secretary.

New York, June 23, 1858.

The Grand Lodge then adjourned to meet subject to the call of the Committee of Arrangements.

In due course, Grand Master James Jenkinson had the opportunity of issuing a PROCLAMATION, dated November 1, 1858, declaring and proclaiming the "Articles of Union" to have been fully consummated; and that the subordinate Lodges will be governed by the provisions of the Constitution of the Grand Lodge of the State of New York, of which the Most Worshipful John L. Lewis, Jr., is now Grand Master. And furthermore, that the Grand Lodge over which he (James Jenkinson) had presided was closed *sine die*.

PROCEEDINGS OF THE GRAND LODGE OF THE STATE OF NEW
YORK RESUMED.

1850.

The Most Worshipful Grand Master John D. Willard opened the June session of the Grand Lodge of 1850 at the Coliseum, assisted by the Deputy Grand Master, William H. Milnor, and the remaining Grand Officers, excepting the Grand Tyler, for whom Worshipful Brother Sewall Fisk acted. Ninety Lodges appeared by representatives.

The Grand Master stated in his address that twenty Grand Lodges had offered their sympathies and support to the Grand Lodge of Masons of the State of New York, in the matter of the difficulties of 1849, and they had been followed in that course by the Masonic press as well as by many foreign Grand bodies; that the intelligent and respected German fellow-citizens of Pythagoras Lodge, No. 86, and the brethren of Trinity Lodge, No. 12, had recently made their returns and paid their dues; and it was hoped that Worshipful Brother Bauer would soon be returned to his representative duties.

The Grand Master recommended an amendment to the Constitution that would prohibit the Lodges, under this jurisdiction, from making Masons of residents of other States, in

which there are Lodges and a Grand Lodge. The Grand Master reiterated his former determination to decline renomination, and stated his intention to make an early departure for Europe.

DEFALCATION OF GRAND SECRETARY R. R. BOYD.

Announcement was made of certain grave imputations in relation to the official conduct of Brother Robert R. Boyd. The prompt action of the Grand Master in the premises had been followed on May 9th by the resignation of the Grand Secretary.

The newly appointed Grand Secretary, James W. Powell, M.D., who assumed office May 7, 1850, to fill the vacancy occasioned by reason of suspension of Robert R. Boyd, made his first report June 4 following.

Subsequently, it was ordered by the Grand Lodge that the Grand Treasurer and the Grand Secretary should be required to give bonds for the faithful discharge of the duties of their respective offices, subject to the approval of the Grand Master (Proc., June 8, 1850). Right Worshipful Brother Powell in 1853 was presented by the Grand Lodge with a costly gift.

On June 5, 1850, Brother W. H. Milnor was unanimously elected Grand Master. In returning thanks therefor, he referred to his father's having been Grand Master of the Grand Lodge of Pennsylvania for seven years.

Ezra S. Barnum was elected Deputy Grand Master, but declined, and on June 6 Nelson Randall was elected.

Daniel S. Wright was elected Senior Grand Warden.

William Holmes was elected Junior Grand Warden.

James W. Powell was elected Grand Secretary.

Gerardus Boyce was elected Grand Treasurer.

Rev. Salem Town and Rev. Alfred E. Campbell were elected Grand Chaplains.

George Skinner was elected Grand Pursuivant.

Sewall Fisk was elected Grand Tyler.

DR. WILLIAM H. MILNOR

was elected Grand Master of Masons of the State of New York in 1850, and was Deputy Grand Master the preceding year, under Grand Master Willard.

William H. was the son of Dr. James Milnor, once Grand Master of the Masons of Pennsylvania. He in time changed his residence to New York City, and was rector of St. George's Episcopal Church there.

Dr. William H. Milnor, on July 25, 1862, laid aside forever the implements with which he had done such noble Masonic work; he had been one of the most esteemed of the Past Grand Masters of the Jurisdiction, and died while in the military service of the United States, at Savage's Station, Va. He was frank and urbane in manner and demeanor, had the advantages of a liberal education, and his disposition won all hearts to him. The unfortunate difficulties with the Grand Lodge of Hamburg arose under his administration, but it was his to share and direct the brilliant union of 1851, than which few events had a more marked effect on the progress of Masonry.

MOST WORSHIPFUL NELSON RANDALL

was elected Deputy Grand Master in 1850 and 1851, and Grand Master in 1852. He was a native of Herkimer County, N. Y., but a resident of Buffalo for over thirty years. Brother Randall was raised in Western Star Lodge, No. 239, in 1824. The Lodge succumbed to the anti-Masonic excitement, and remained dormant until about 1844, when Brother Randall, with others, petitioned for a charter, resulting in Hiram Lodge receiving a warrant in 1845. Brother Randall was the second Master of that Lodge during 1847 and 1848. In 1850, while Deputy Grand Master of the State, he was one of the petitioners for Erie Lodge, No. 161, of which he was the first Master. His latter years in life were financially a strain. He died suddenly of heart disease on February 25, 1864, aged sixty-three years, and was buried

by Erie Lodge, No. 161, with Masonic honors. Brother Randall, being at the time of his death a major general in command of the Eighth Division of the National Guard, the funeral escort was military. He died, as he had lived, beloved and respected by all whose fortune it was to know him.

CROSS' MASONIC CHART.

Brother Jeremy L. Cross, in a communication to the Most Worshipful Grand Master, presented to the Grand Lodge a copy of the "True Masonic Chart, or Hieroglyphic Monitor," and stated how strongly he "condemned those riotous proceedings which took place in your Grand Lodge on June 5, 1849, which were un-Masonic, illegal, and highly censurable, and that the Grand Lodge over which you preside as Grand Master, is the only *legal* and *constitutional* Grand Lodge which ought to be acknowledged as such in the State of New York," etc.

Upon the report of a Committee, it was recommended to the several Lodges that they should

NOT INITIATE A CANDIDATE WHO IS A NON-RESIDENT

without the consent of the Grand Lodge of the State in which he lived, or of the Lodge or Brethren in the immediate vicinity of the candidate.

The Grand Lodge devoted the sum of fifty dollars to erect a suitable tombstone to the memory of the lamented Richard Carrique, Past Senior Grand Warden.

Lodges were earnestly recommended to take out policies of fire insurance; the Grand Lodge asserting it would not relieve Lodges from loss by fire, unless under peculiar circumstances. Also, it was

"*Resolved*, That a Standing Committee of three, to be known as the Committee of Unfinished Business, be appointed to report as soon after the commencement of the annual session, as may be, such unfinished business as

requires the attention of the Grand Lodge, and in such form as shall expedite the transaction of business."

ST. JOHN'S LODGE NO. 1, AND ALBION LODGE NO. 26.

Much difficulty appeared to exist in 1850, in the endeavor to have the Lodges make their returns and pay their dues, and it became a heavy grievance to the Grand Lodge. Leniency was met with cold indifference, and in some cases defiance was apparent. On June 8, the Grand Lodge declared St. John's Lodge, No. 1, and Albion Lodge, No. 26, in a state of suspension, for disobedience in this respect, and for returning notices sent them by the Grand Secretary, unopened, or with contemptuous endorsements. Thereupon, the Grand Lodge authorized any member of either of these two Lodges to transfer his Lodge allegiance to any other Lodge that would receive him, without charge. Finally, on September 3, 1850, the Grand Secretary was directed to demand the warrants and property of these two Lodges, and to declare the warrants forfeited; but allowing the membership, that was under no other disqualification, to make application to, and to be received in other Lodges without prejudice until the December quarterly meeting.

The Grand Lodges of California and Oregon were established this year on April 15 and 19, respectively.

1851.

DEDICATION OF SUNDRY HALLS.

Grand Master W. H. Milnor, on January 17, 1851, convened the Grand Lodge in special session at Masonic Hall, Freeman's buildings, Brooklyn, when the hall was dedicated to Masonic purposes, in the presence of Anglo-Saxon Lodge, No. 137.

A similar act took place on April 28, following, by the dedication of a Masonic Hall, north-east corner of Broome and Crosby Streets.

Also, on May 6, Columbian Hall, in Grand Street, was dedicated by Acting Grand Master Oscar Coles, to the uses and purposes of Masonry. At the same date the officers of Worth Lodge, No. 210, and Atwood Lodge, No. 208, which were under dispensation at the time of the Union, were installed, and the warrants delivered.

SUBJECTS SUGGESTED.

The Annual Communication commenced June 3, at the Coliseum, the Grand Officers were generally in attendance, with the representatives of 141 Lodges.

As had now become usual an Annual Address was delivered by the Most Worshipful Grand Master, Milnor, who dwelt upon the large increase in the Masonic family, occasioned by the revival of old Lodges, the forming of new ones, and the progression of the Fraternity in every section of the State. Reference was made to the invasion of the jurisdiction by the Grand Lodge of Hamburg in granting a warrant to Pythagoras Lodge, No. 86, which had surrendered its former warrant received from this Grand Lodge. The founding of an asylum for distressed and decayed Masons, was urged. The necessity for a Masonic Hall—the oft-mooted subject—was again brought to the attention of the Brethren; a library and reading-room, and the establishment of a Masonic literary organ, were suggested. *The Masonic Union*, a monthly, edited by Past Grand Master Finlay M. King, and also Brother Callicot's *American Keystone*, were eloquently spoken of. This latter was designated as the Masonic organ on the succeeding June 6.

On the evening of June 5, 1851, Grand Master William H. Milnor having declined re-election in consequence of dangerous illness in his family, Oscar Coles was elected Grand Master; the remaining officers were duly and unanimously re-elected, excepting that Brother D. H. Van Sice was elected Grand Pursuivant.

Grand Lodge diplomas were ordered to be issued for the sum of one dollar each.

M. W. OSCAR COLES, GRAND MASTER.

Oscar Coles had long been an active Mason, when on June 7, 1848, he was elected Deputy Grand Master by 191 votes, as opposed to Brother Isaac Phillips, with 157 votes, who had held the office for the preceding two years. On the 8th day of the month he was presented for installation by his predecessor, and was highly commended for his admirable remarks upon his acceptance of office.

Brother Coles had been the Master of Manitou Lodge, No. 106, and was the leading spirit on the Select Committee on Uniformity of Work, appointed in 1848, consisting of, in addition to himself, Grand Master Willard, Ezra S. Barnum, Salem Town, Enos Barnes, J. M. Hatch, and James Seymour.

On June 5, 1851, the former Deputy, Oscar Coles, was elected Grand Master, in place of William H. Milnor, who had declined continuance in office in consequence of dangerous illness of a member of his family, which was liable to cause his temporary removal to Bermuda. The election was looked upon as a mark of special significance, when it was remembered that the Deputy under Milnor, was Right Worshipful Nelson Randall, who, with the remaining officers, were continued for the year.

Brother Coles was the representative of the Grand Lodge of Texas, near that of the Grand Lodge of the State of New York.

The force of character of Brother Coles was evidenced when, in 1848, while he was Deputy Grand Master, the Past Deputy, Isaac Phillips, presented the series of resolutions which preceded the Phillips schism, and which Brother Coles declined to put before the Grand Lodge, declaring it "unconstitutional for the Grand Lodge at a quarterly session to act on any measure which interested the whole Body:" although his decision was reversed. The Deputy also forced the production of the records of St. John's Lodge, No. 1, although strenuous efforts to the contrary were adopted.

Brother Coles, in his individual as well as his official capacity, was earnest in his endeavors to bring to a union the "Phillips" and "Willard" Grand Lodges. He urged this subject upon the attention of his Grand Lodge, and on June 4, 1851, he arose and stated that he had just received a "communication informing him that a Committee had been this evening appointed, at a meeting of those acting with Mr. Phillips, to confer with any Committee from any other body, for the purpose of restoring harmony to the Masonic Fraternity of this State; and he therefore offered the following resolution:

"Resolved, That a Committee of five be appointed to receive any proposition or suggestion that may be presented to them by any member of this Grand Lodge or others, with a view to restoring entire harmony of feeling to the whole Fraternity of this State; and that the Committee use their discretion as to laying the same before the Grand Lodge."

Which was adopted; and Right Worshipful Oscar Coles, and Most Worshipful H. C. Atwood, Right Worshipful Nelson Randall, Worshipful W. Seymour, and Worshipful J. L. Lewis, Jr., were appointed such Committee.

LODGE JURISDICTION.

The liability of disrupting the peace and harmony of subordinate Lodges, by permitting the initiating, passing, or raising of persons residing at a distance from the Lodge, and in the vicinity of other Lodges, was made the subject of legislation; the Grand Lodge,

"Resolved, That no subordinate Lodge can, in any case, make a Mason of any person residing within the proper bounds or jurisdiction of any other subordinate Lodge (the location of the candidate and circumstances of the case being duly considered) without a dereliction from Masonic usage and proper courtesy due to their Brethren, until the initiating Lodge shall receive, officially certified, the consent and

approbation of the sister Lodge, and the same be entered upon the records."

By regulation, the Lodges were divided into eight Visitation Districts, according to the division of the three Judicial Districts of the State.

THE EIGHT GRAND VISITORS, OR LECTURERS,

as they were indiscriminately called, elected on June 6 and 7, were, Edmund B. Hayes, Sewall T. Fisk, S. S. Bingham, J. M. Wheeler, Ira Chase, W. D. Purple, S. H. Packard, and O. H. Dibblee.

PYTHAGORAS LODGE, NO. 86, AND THE DIFFICULTY WITH THE GRAND LODGE OF HAMBURG.

It was in this year, 1851, that birth was given to a long continuing difference between the Grand Lodges of New York and Hamburg in which, at first, each seemed to be sincerely devoted to the good of the Brotherhood, but which eventuated in local Masonic rancor, that should have been promptly avoided, as was done in a similar case that arose between the Grand Lodge of Virginia and the Grand Orient of France.

The attempted establishment of a subordinate Lodge within the jurisdiction of the Grand Lodge of New York, by a foreign Masonic power, was alluded to in the address of the Grand Master, and reference given to a Committee. On June 6 the Committee reported, and as the whole matter is so succinctly set forth in that report, together with the accompanying correspondence, it develops its own history.

"The Committee to whom was referred that portion of the Most Worshipful Grand Master's address relative to the difficulties existing between this Grand Lodge and the Grand Lodge of Hamburg, Germany, have given the subject a careful examination, and find that the course pursued by the

latter, in their improper interference with the prerogatives of this Grand Lodge within the limits of our own jurisdiction, to the disturbance of our peace and quiet, deserves the unqualified disapprobation of this Grand Lodge. They have—contrary to long and well established usages, acknowledged and practiced by the Grand Lodges generally throughout the world—countenanced and upheld the disaffection of one of our subordinate Lodges, by justifying them in the return of their warrant, and by granting them a charter to work within the limits of our jurisdiction, thus violating one of the sacred points, upon which we feel the utmost sensitiveness, and creating discord and confusion among the Craft. Notwithstanding the arguments used in justification of the course they have thought proper to pursue, are wholly untenable and without force, yet the communication bearing the information is couched in such respectful language, and dictated by such kind expressions of friendship and brotherly love, that we cannot entertain other than the most affectionate fraternal feeling towards our brethren of the Grand Lodge of Hamburg. We sincerely and with confidence entertain the hope, that they will promptly recede from the position they have assumed, and at once withdraw the charter they have issued to Pythagoras Lodge, and thereby remove the obstacle which appears now to be in the way of that harmony and brotherly love which should exist, and which we shall delight to cherish.

The Committee deem it unnecessary at this time to recapitulate the arguments set forth and promulgated by this Grand Lodge on this subject; at present, it is sufficient for us to know her conclusions, and to govern ourselves accordingly. We cannot, under any circumstances, permit any Grand Lodge, of any State or country, to charter a Lodge of Masons within our jurisdiction, with impunity. We feel it necessary to take prompt and decisive measures to check at the onset, any encroachment upon our borders.

In order that the matter may be better understood by the members of this Grand Lodge, we append the correspondence had on the subject, which includes the protest of our

Most Worshipful Grand Master, and which has our most hearty approval.

To John D. Willard, Esq., Most Worshipful Grand Master of the Grand Lodge of the State of New York :

MOST WORSHIPFUL BELOVED BROTHER—In the month of February the Grand Lodge of Hamburg forwarded to Brother Boyd, then Grand Secretary, a letter to the Grand Lodge of New York, stating, that in consequence of Brother C. F. Bauer having ceased to be a member of the latter, the credentials given to him as our representative had been withdrawn ; while, from the sincere wish to see the desirable relation between the two Grand Lodges continued, we requested you to propose three brethren, amongst whom we might choose his successor. Until this moment we have been without any answer to that letter, which leads us to apprehend, that by some neglect or other, it did not come to hand, and I therefore beg to confirm it by the present, and to avail myself of this opportunity sincerely and confidently to ask for your opinion on a subject of great import to Masonry.

Brethren of city Lodges in New York, consisting of Germans, and using, as I understand, their native language, when at work, have requested the Grand Lodge of Hamburg to grant them a charter, on condition of their adopting its ritual and acknowledging its book of constitution. Would the Grand Lodge of the State of New York, in long and intimate connection with the Grand Lodge of Hamburg, and just now in possession of sufficient proof of our earnest wish for its continuance—would your Grand Lodge under such circumstances, find fault with the Grand Lodge of Hamburg for meeting the wishes of its German brethren in America ?—that is to say, for receiving them and other Lodges in the State of New York, solely consisting of German Masons, and working in the German style and language, amongst the number of its branch Lodges ? It is perfectly understood, that such Lodge or Lodges, ought to separate entirely from the Grand Lodge calling itself the Grand Lodge of New York—but not acknowledged by us ; and we should make it

their absolute duty to acknowledge your Grand Lodge as closely connected with ours, and to live with its subordinate Lodges on terms of harmony and concord.

We certainly are aware of your law, according to which but *one* Grand Lodge is allowed to exist in each State, and all Lodges within its dominions are subordinate to that Grand Lodge—however, it may be questioned, if not in this peculiar case an exception should be made in favor of German brethren and exclusively German Lodges. So I lose no time in requesting you, Most Worshipful Brother, to reflect on the subject more minutely, and to inform me as confidently as I lay it before you, how this plan may be realized to the satisfaction of all parties concerned. You will best be able to judge if your Grand Lodge prefers being reconciled to Lodges, by which it was forsaken in consequence of the deplorable Past Masters' conflict, and thereby draw the band of union with Lodges in Germany more closely, or rather would see a number of Lodges go on in their course of adversity, and the relation to a Grand Lodge in Germany so intimately connected with yours, both clouded and disturbed, for indeed it should not be overlooked, that our German brethren in America, if ever we were to choose, would of course stand nearer to our Grand Lodge; and probably to all others in Germany than to natives of another country. Let me leave it to you, Most Worshipful Brother, to consider, that if said German brethren separate from such city Lodges as are known to be hostile to your Grand Lodge, with the aim of joining ours, and thereby renewing a friendly intercourse with you, the greater number would certainly come forward to make their peace. By those means the deplorable separation of the American Lodges, having been the subject of grief and regret throughout the Masonic world, would easily be repaired, as there is no doubt that in future, German Lodges in America, related to you by their present abode, and to us by origin and language, will mediate the intercourse between American and German brethren more cordially than ever before.

So I request you, Most Worshipful Beloved Brother, to

give me without loss of time your full and candid opinion on this subject ; and if your Grand Lodge feels inclined to meet the wishes of both of said Lodges and ours, to inform me in an official manner, that the Grand Lodge of New York agrees with and approves of the proposed step of the German Lodges of the State of New York.

With due respect and friendship, believe me, Most Worshipful Grand Master,

Yours, fraternally,

DR. BUEK, SEN.,

Grand Master of Grand Lodge of Hamburg.

HAMBURG, June 17, 1850.

GRAND SECRETARY'S OFFICE,
NEW YORK, Sept., 5850.

*To the Most Worshipful Dr. Buek, Sen., Grand Master of
the Grand Lodge of Hamburg :*

Soon after the receipt of your communication, I appointed our respected brother, Most Worshipful John D. Willard (who was about embarking for a tour through Europe), Visiting Representative to the Grand Lodge of Hamburg, and commissioned him to express to you our due appreciation of your patient and careful investigation of the difficulties in this jurisdiction, and our high gratification at its result. A letter received from him a short time since, however, informs me that he will not be able to visit Hamburg before spring. I regret exceedingly, that he cannot in person, at an early date, fulfil our wishes. Should he visit you in the spring, as he hopes and intends, he will give you a clear view of our position and prospects. We looked forward to the action of the Grand Lodge of Hamburg with great interest, but with a firm persuasion that a Masonic body, distinguished for intelligence and a strict regard for Masonic discipline, would not sanction violence and misrule, nor yet be willing to establish as a precedent, a rebellion against a constituted authority. Your communication has of course confirmed our belief, and strengthened the ties which had ever bound us together.

Two of the German Lodges, influenced by your decision, bowed in deference to your opinion, and gave in their adherence to us. With one of these Brother Bauer is connected. So pleased are we with his conduct—so confident of his Masonic uprightness and integrity—that we would be greatly gratified to see him re-appointed your representative. A worthier Mason cannot be found here.

Your communication respecting a change of jurisdiction as to the German Lodges, has been laid before our Grand Lodge at its quarterly meeting. Its consideration was referred to the next yearly communication in June. We are prohibited by our laws from deliberating or acting on any subject involving the interest of the Craft throughout the State, at a quarterly meeting, as a number of country Brethren cannot be present. It was, of course, laid over. I may incidentally mention, however, that the general feeling is decidedly against any foreign power holding jurisdiction here. We acknowledge but one Grand Lodge in the State, in its strictest sense, and this feeling is shared by our sister Grand Lodges. We think it would open the door to great and irremediable confusion. Action will be taken upon the matter, however, in June next.

With great respect, I remain,

Yours fraternally,

WILLIAM H. MILNOR,

Grand Master of Masons, of the Grand Lodge
of the State of New York.

The above letter was followed by a more emphatic one, defining the policy of the Grand Lodges.

GRAND SECRETARY'S OFFICE,
NEW YORK, Jan. 2, A. L. 5851.

*To the Most Worshipful Grand Master, Wardens, and Brethren,
of the Grand Lodge of Hamburg :*

BRETHREN : Your fraternal communication of Nov. 15 has been received, and according to your request I hasten to reply.

Although we all regret Brother Bauer's declination of the Representativenesship of your Grand Lodge, we doubt not he has good and weighty reasons for the same. I would nominate as his successor for your consideration, either Brother Herman Boker, present Master of Pythagoras Lodge, or Brother Edward Unkart, late Master of said Lodge. Both these brethren stand high in our esteem, as good and worthy Masons, who would ably and faithfully discharge the duties of this high office.

As touching the severance of Pythagoras Lodge from our jurisdiction, and her reception into your own, great caution, dear brethren, should be used before action is taken. Our postponement of its consideration at the quarterly meeting of the Grand Lodge, was an act of imperative necessity, not of choice. I trust that this is clearly understood. We are entirely prohibited from acting definitely at a quarterly meeting, upon any subject which concerns the welfare of the whole Craft. Such subject can only come up for action at the yearly communication in June, when the whole body, city and country, is represented. Now, this question is one of vital importance to the Fraternity throughout the State. At the annual Communication held 7th of June, 5827, two hundred and twenty-eight Lodges being represented, it was "Resolved, that there ought to be but one Grand Lodge in the State of New York." This was distinctly understood then, and is so understood now, to prohibit foreign jurisdiction of any kind, as well as two existing Grand Lodges in this State. The same regulation, I believe, applies throughout the United States. A case in point occurred lately. The Grand Orient of France issued a charter to a Lodge in the State of Virginia. The Grand Lodge of Virginia immediately protested against such interference within her jurisdiction, and appealed for support to her sister Grand Lodges. She was sustained in this protest by all,—our own, of course, included. The Grand Orient promptly recalled her Warrant, and advised the Lodge to make application to the Grand Lodge of Virginia for a charter—which was done.

The feeling in the city, and, as far as I have been able to

learn, in the country, is decidedly against sanctioning any interference with our jurisdiction.

You must recollect, dear brethren, that America is a very different country from Europe. Our population is a mixed one—necessarily so. Whilst no jealousy exists of worthy foreigners, nor any desire that they should forget the mother country—still there does exist, among Americans, a strong feeling that strangers resident among them, should accustom themselves as speedily as possible, to the customs and habits of the home of their adoption, and, as far as practicable, adapt themselves to its rules and regulations. This sentiment is perceived throughout all the ramifications of society, and is applicable to Masonry, as it exists here. Still, we never have objected to Lodges composed of foreigners, working in their own language. But when permission is asked to allow foreign jurisdiction within our boundaries, the case is far different. Let it be granted to one body, and a door is at once opened to others—a precedent is established, which, we believe, would lead to great confusion, and prove fatal to the integrity of our own Grand Lodge. I do most earnestly, then, dear brethren, beg of you to pause. The whole matter shall be brought up in June (it cannot be, by our laws, before), and be most carefully considered. Premature action on your part would be productive of the most unhappy consequences. Instead of harmony, which you undoubtedly wish, discord would unquestionably result.

In the name, then, of my Grand Lodge, I do most earnestly protest against an assumption of jurisdiction over any of her Lodges.

I do this in the spirit of kindness, but as an act of imperative duty.

I remain, brethren, with great respect,

Truly and fraternally, yours,

WM. H. MILNOR,

Grand Master of the Grand Lodge of
the State of New York, U. S. A.

TRANSLATION OF THE HAMBURG LETTER.

To the Most Worshipful Grand Lodge of the State of New York :

MOST WORSHIPFUL GRAND MASTER, RIGHT WORSHIPFUL DEPUTY GRAND MASTER, RIGHT WORSHIPFUL BROTHERS GRAND OFFICERS, WORSHIPFUL MEMBERS : In a brotherly letter addressed to you after our session (communication) of November last, we advised you, beloved Brethren, that the Right Worshipful Brother C. F. Bauer, whom you proposed for the re-occupation of the vacated place of representative from our Grand Lodge to your Most Worshipful Grand Lodge, had declared to us, that from very cogent reasons, he could not again accept that place, and we asked you in consequence to favor us with your further proposals. At the same time we took the liberty to acquaint you with the petition to our Grand Lodge, of the Right Worshipful Lodge Pythagoras in New York, to join our Grand Lodge, and to be received as a daughter of the same ; and, giving a detailed account of the reasons that induced us to comply with this request, asked your brotherly consent to this step, praying you to favor us soon with an answer, if possible by return of mail, so as to spare us the necessity of not waiting for your decision, and perhaps, without being sure of your consent, acting further in this matter.

Since then we have had the pleasure to receive a brotherly letter from your most worshipful presiding officer, the beloved Brother Milnor, wherein, in reply to our first request, two other beloved brethren are proposed to fill the above-mentioned vacancy ; but in regard to our second, it is remarked, that before the meeting of your Most Worshipful Grand Lodge in June, 1851, no decision could be given, and we therefore were fraternally requested to await such decision. To our sincere regret, however, we see it expressed in this letter of the Most Worshipful Brother Milnor, in a very brotherly but at the same time positive manner, that a consent of your Most Worshipful Grand Lodge to the act in-

tended by us, could not be expected—a communication not altogether unexpected by us, after what we had already previously learned from New York, but not the less painful for that.

We believe, however, notwithstanding, and we still have hope, that you, beloved brethren, after again calmly considering the reasons (declared in our last letter) that induced us to entertain the request of the Right Worshipful Lodge Pythagoras, and to promise her the acceptance under our jurisdiction (after having complied with the conditions prescribed by us), will approve of those reasons and acknowledge their validity, and gradually consider in a more favorable light what at present appears to you an innovation against old usage, endeared by long habit, or perhaps even as an infringement of the rights of your Grand Lodge; and will view in it merely an alteration of the respective relations, desirable in a high degree for our German brethren in North America, but at the same time, if rightly appreciated, of the most beneficial consequences for the future intercourse of the German Lodges in Germany with the American Lodges on the other side of the ocean. We ask you, beloved brethren, to disregard for once the severe rule, that in every single State of the Union but one Grand Lodge shall be allowed to exist, and have the right to charter subordinate Lodges—a rule that may be proper in regard to virtually American Lodges, for the purpose of avoiding collisions between the different Grand Lodges, but that can hardly apply to a German Lodge, consisting of German brethren, and working in the German language.

We ask you to put yourself for once in our position, who neither know nor acknowledge such a monopoly of the respective Grand Lodges on the old continent. Consider that for the brethren of such a Lodge, purely German, that will always feel itself more or less a stranger among the American sister Lodges, the wish must be natural and near at hand, to stand in closer and more intimate connection with their brethren in Germany, to whom they are and ever will be nearly related by language, custom, and manners; and

that for us, belonging to German Lodges in Germany, it must appear not less desirable to entertain and promote to the best of our ability, such a connection with our German brethren in America, or wherever it may be. Consider, finally, the advantages for the future of a more friendly relation of the American Lodges to the Lodges in Germany that must spring up if a German Lodge in your midst keeps up the connection with the brethren in the old Fatherland, closely connected with both—with the one by daily intercourse, with the other by language and descent, standing as a mediator between, and joining both closer together. Grant to these our previously offered, here briefly repeated reasons, your brotherly attention, and you will, we hope, agree with us, that such a change as proposed by the Right Worshipful Lodge Pythagoras, and which our Grand Lodge, after maturely considering all the circumstances in question, could not refuse to grant, can only be advantageous and appropriate for all concerned.

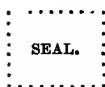
With this hope, and even at the risk that this act might at the present moment be misconstrued by you, beloved brethren, and perhaps only at a later period meet with your approval, our Grand Lodge in its session of the 8th of February this year, resolved not to await the term of your decision, but to grant to the Right Worshipful Lodge Pythagoras a charter, acknowledging her as a daughter of the Grand Lodge at Hamburg (said Right Worshipful Lodge Pythagoras having meanwhile, by a unanimous vote of the 30th December last year, dissolved her connection with your Most Worshipful Grand Lodge, and declared herself an independent Lodge), which resolution has been acted upon and executed by us on the 31st of March last, after the Right Worshipful Lodge Pythagoras had returned the charter received from your Most Worshipful Grand Lodge on the 10th of March. We thought it our duty to advise you of this as soon as possible, and pray you will grant to the Lodge Pythagoras, No. 1, as a daughter of our Grand Lodge in her new relation, the same love and esteem she hitherto enjoyed, of which she has ever proved worthy, and which she also will endeavor to

deserve for the future. Only by your friendly acknowledgment, and by your brotherly assistance, can she accomplish her destiny, to become a new bond of firmer and closer alliance between your Most Worshipful Grand Lodge and ours, and therefore between all the Lodges on this side and on the other side of the ocean. It is our sincere desire that such a connection should exist, with increasing intimacy, and be mutually fruitful of the best results. We have for you the brotherly confidence that, actuated by the same desire, you will the more freely lend us your assistance to that effect.

Do not consider what we have done as an act of enmity, by which we intend an infringement of your rights, a disturbance of our friendly relations with you. We believe we have proved to you hitherto, on several occasions, our attachment in brotherly love. Regard it only as an expression of the wish of our German brethren in America, who generally cannot find themselves at home and comfortable under the American Lodge system, especially under the unhappy dissensions of the latter period, being separated from you by language, habits, and disposition, standing more or less isolated, alone—to find a point of support, a moral power, to fit and urge them to greater activity for the aim and ends of Masonry. We feel convinced of your brotherly sentiments towards us, and confide in your sense of justice, that you will give your brotherly consideration to the circumstances under which we have taken a step that many might take umbrage at, and not allow it to cause an interruption of the previous friendly relations between the two Grand Lodges; and we permit ourselves the brotherly request, that, to restore the connection of the two Grand Lodges, and as a token of your unchanged friendly sentiments toward us, you will propose some beloved brethren from amongst you for filling the vacated seat of a representative from our Grand Lodge to yours, as the brethren previously proposed by you, Brothers Boker and Unkart, might hardly be suitable under existing circumstances. We shall be highly pleased, and sincerely grateful for your early compliance

with this our request, and sign with brotherly esteem,
fraternally,

(Signed)



THE GRAND LODGE AT HAMBURG,
DR. BUEK, Sen. Grand Master.
C. GRAPENGIESFER, Dr. Dep. G. M.
C. E. BUEK, Sen. Grand Warden.
V. A. NOODT (Rev.), Jun. Gr. Warden.
R. L. TIETZOK, Grand Secretary.

HAMBURG, April 5, 1851.

In view of the whole subject as presented to your Committee, they beg leave to suggest the following resolutions :

“ *Resolved*, That we affectionately remonstrate with our sister Grand Lodge of Hamburg against the course she has thought proper to pursue, in trespassing within the borders of our jurisdiction, and that she be requested to recall the charter she has issued to Pythagoras Lodge of this city.

“ *Resolved*, That the body known as Pythagoras Lodge, formerly No. 86, be and they are hereby declared irregular, and all Masonic intercourse with them prohibited.

“ *Resolved*, That the Grand Secretary be requested to transmit a copy of the foregoing to the Grand Lodge of Hamburg, and a copy of the last resolution to Pythagoras Lodge,—and demand their jewels, books, papers, and other properties.”

All of which is respectfully submitted,

JOS. D. EVANS,
JOHN S. PERRY,
THOMAS ABBOTT.

The first resolution was adopted, the second and third postponed.

The Grand Lodge of Connecticut, on June 2, 1852, communicated the fact that they had ceased intercourse with the Grand Lodge of Hamburg in consequence of its “insult to the *dignity*, not only of the Grand Lodge of New York, but of every American Grand Lodge.”

The correspondence between the Grand Master of the Grand Lodge of the State of New York, Oscar Coles, and the Grand Master of the Grand Lodge of Hamburg, Dr. Buek, was extensive, and the four communications that passed between these dignitaries upon the subject will be found in full on pp. 141-7, of the Proc. G. L. of 1851.

Each of the two Grand Lodges remained firm in their respective determinations, and on December 2, 1851, it was communicated to the Grand Master of the Grand Lodge of the State of New York, that Representative, Right Worshipful Brother Unger, had been called upon to place his commission in the hands of the Grand Master; that a sincere regret was experienced that no inducement was found in the hitherto existing friendly relations to avert the pending difficulty; and that "no obstacle, notwithstanding, should be put in the way of the visits of the brethren who should favor the cis-Atlantic Lodges, whatever the brethren of New York might do to the contrary."

The Grand Lodge of Virginia was emphatic in its report upon the subject, condemning in pointed terms said intrusion, and the manner of it: approving the action of the Grand Lodge of New York in the case; particularly in declaring Pythagoras Lodge irregular; prohibiting Masonic intercourse with it; and in suspending Masonic communication with the Grand Lodge of Hamburg.

The Grand Lodge of New York passed a resolution of acknowledgment of the able, disinterested and honorable manner in which the duties of representative had been performed by Right Worshipful Brother F. Unger, of the Grand Lodge of Hamburg.

At the Quarterly Communication of the Hamburg Grand Lodge held May 27, 1853, a petition, dated March 23, preceding, signed by twelve brethren—seven Masters, one Fellow Craft and four entered Apprentices—in New York city, was presented, asking to be created into a new Lodge by the Grand Orient of Hamburg, and to be known under the title of Franklin Lodge, No. 1. The petition was accompanied with the approval of Pythagoras Lodge.

The request was immediately and unanimously granted, and Brother Augustus Bergstein designated as the first Master, Brother Daniel Pfeiffer, as Senior Warden, and Brother A. J. Sanders, as the Junior Warden; Brother Bernhard Fincke, as Secretary.

In defence of New York, the Grand Lodges of Virginia, Connecticut, and Louisiana were more than outspoken as against the invasion of the territory by the Grand Lodge of Hamburg, and disavowing the right of any European or other foreign power to establish Masonic Lodges in any of the States and Territories of the United States.

In June, 1855, the Grand Master announced to the Craft that most of the old influential members of the Pythagoras Lodge, No. 86, under the influence and counsel of Brother Edward Unkart, had abandoned their irregular position, acknowledged allegiance to the Grand Lodge of Masons of the State of New York, and had applied for the return of their old charter. In place of which, for the time, they were granted a dispensation. But Pythagoras Lodge, No. 1, and Franklin, No. 2, continued their spurious existence.

Brother Finlay M. King, in June, 1859, during the Grand Mastership of John L. Lewis, Jr., and afterwards himself Grand Master, under the authority of the Grand Lodge, as Chairman of the Committee on Foreign Correspondence, reviewed the policy of the Grand Lodge of Hamburg, reiterating with emphasis the position taken by the Grand Lodge of New York as to sovereign jurisdiction; and then called attention to the following mentioned proposed attempt at

REPRISAL BY THE GRAND LODGE OF HAMBURG

by arousing among the Grand Lodges of the world a feeling in behalf of the spurious African Lodges in New York.

The report stated: "The Grand Lodge of Hamburg has not withdrawn or offered to withdraw the charters of its illegitimate subordinates. Though apprised of the universal sentiment which prevails among the Grand Lodges of the

United States in condemnation of its acts, it persists in keeping up these Lodges in the jurisdiction of New York, in violation of our laws and in defiance of our authority. This is not all. It is, indeed, but a tithe of her offending. It is a venial, an excusable offence in comparison to a much greater wrong which she is seeking now to perpetrate. *Because we have declared her two subordinates irregular, and suspended intercourse with her till their charters are recalled, she has invented a means of reprisal, a mode of retaliation, which for deliberate revenge has no parallel in the history of Masonry.* There are certain bodies of colored men, Africans, in the States of the American Union, at the South as well as in the North, whose members claim to have got hold of some of the secrets, and profess to practice the rites of Masonry. They have no legitimate claims, and with an individual exception, as we believe, make no pretence to legitimate descent or authority from regular Grand Lodges. Many of those in the Southern States, as we are informed, are slaves—all are blacks and mulattoes. They have no Masonic fellowship with, because they are not recognized by, the Masons in this country. They are, as stated, mostly slaves and the descendants of slaves, between whom and the whites there is an irreconcilable and irradicable repugnance to social equality. A persistent attempt to enforce this equality would be very likely to result in the destruction of Masonry in the United States, or a war of races, ending in the extermination of the negro race. Strange and unaccountable as it appears, it seems that the Grand Lodge of Hamburg contemplates this state of things with composure and complacency. She is disposed not only to recognize these bodies herself as regular and legitimate Lodges and Grand Lodges, but she is trying to persuade the other Grand Lodges of Europe to do the same thing. The following quotation from the proceedings of that body, of May 6th, 1858, will prove the scope of her designs, viz. : ‘The Grand Lodge of Hamburg will, at its next convention, make this question the topic of deliberation, relying thereby upon the support of its sister Grand Lodges, desiring them to com-

municate their views and intentions in respect to the recognition of the Grand Lodge of the Republic of Liberia, in Africa; but, *in particular, in respect to the Lodges and*

GRAND LODGES OF COLORED PEOPLE

pronounced by the American Grand Lodges to be clandestine.' In another part of the Hamburg proceedings, they refer to, 'independent Lodges of colored people (negroes, mulattoes, &c.) in Massachusetts, New York, Pennsylvania, Ohio, New Jersey, Maryland, &c., which are united under Grand Lodges under the jurisdiction of a National Grand Lodge of America. We know little of them,' says Hamburg, 'because they are declared by the North American Grand Lodges as clandestine, and all Masonic intercourse is strictly forbidden.' There can be, therefore, no possible misapprehension as to *who* and *what* Hamburg seeks to recognize as regular and legitimate Masons and Masonic bodies.

In reference to the individuals composing these bodies it is proper to say, that their social *status*, both in the Northern and Southern States of the Union, is, *ex necessitate rei*, inferior to that of the whites, and their political privileges are limited. We will not stop to argue the policy or impolicy, the justice or injustice of this state of things. We take the facts as they are, and American society as it is, and apply to them the rules of Masonic law. Among these rules, landmarks as they are called, are the following, viz. :

1. 'The men made Masons must be free born (or no bondmen), of mature age and of good report,' etc., etc.

2. 'The privilege of assembling as Masons is no longer unlimited, but shall be vested in certain Lodges, convened in certain places, and legally authorized by the warrant of the Grand Master and the consent of the Grand Lodge.'

Are the persons of color in the United States, who claim to be Masons, *free born*? Slavery originally existed in nearly all the States of the American Union—in every

one of them, we believe, except one. At the breaking out of the American Revolution we had a population, in all, of 2,800,000 souls, of whom 500,000, in round numbers, were slaves. These comprised nearly all the blacks then in the American Union; and since that day (1775) to the present, the emigration of Africans to this country has been exceedingly limited. Except in individual and isolated instances, since the year 1808 it has been comparatively and almost absolutely nothing, and anterior to that period their migration hither was involuntary, compulsory, and as slaves. Hence it will be perceived, that nearly all of African blood in the United States are either slaves or descendants of slaves, and as such are ineligible to the degrees of Masonry under the Masonic landmark first above quoted; but if this landmark were ignored or disregarded, there are other obstacles equally insuperable to their recognition.

Could we persuade ourselves it were necessary to argue the question of their moral and mental disabilities, or to present their inferior social *status* in American society, as furnishing evidences of their ineligibility to Masonic privileges, equality, and honors, we should arrive at the same conclusion, that nothing but a revolution—an entire disruption and overturning of American society, could induce a recognition of the right of the African race in America to Masonic equality and privileges; but we do not propose to discuss these questions. We know there are differences of opinion on this subject in other portions of the world, as well as here in the United States. These differences in the political world are serious, apparently irreconcilable, and sometimes threatening to the harmony and integrity of the American Union. With the realization of this truth, no Mason in the United States has, in his capacity as a Mason or Masonic officer, ventured to discuss them, and no good Mason will discuss them. We all know that strife, discord, and disunion among the American Grand Lodges would be the inevitable concomitants of such a discussion. Hamburg is aware of this, and with the obvious design to bring on a collision and to precipitate calamity and ruin upon the

Masonic fraternity in North America, makes the proposition to the Grand Lodges and Grand Orients of Europe, which we have above copied from her proceedings, to recognize and legitimate the negro organizations in the United States as Masonic!! Will the Grand Lodges of the world countenance, either by affirmative action or by inaction, this diabolical purpose? Will they suffer one of the great sisterhood of Masonic sovereignties, without rebuke or reproof, to commit an act so flagrantly violative of national comity, and so fraught with disaster to the peace and harmony of Masonry?

As before stated, we do not propose to discuss the qualities which render the negro race in America ineligible to Masonic privileges. If it were proper here to do so, it is entirely unnecessary, for a brief recurrence to the origin and history of these pretended Masonic bodies will show how utterly, how palpably irregular they are, in view of the second landmark above quoted.

We present the facts as they appear from a correspondence that transpired between the Most Worshipful the Grand Master of Vermont, and the 'Corresponding Secretary of Prince Hall Grand Lodge,'—a body of colored men in Boston, in the State of Massachusetts, which, as the product of 'African Lodge, No. 459,' we believe is conceded to be the fountain head and source of all negro bodies in North America assuming the Masonic name or character; for it must be known and understood, that no regular Grand Lodge of Masons in the United States has ever granted a charter or warrant to a body of colored men, nor do we think that such an event *can* transpire without a disruption of Grand Lodge government throughout the States of the American Union. We do not allow ourselves to indulge the presumption that a circumstance of this character would ultimate in that result, but that the high, the magnanimous and conservative tone of Masonic sentiment, among *all* the Grand Lodges of the American Union, forbids the possibility of such an occurrence. They are, in their national characteristics, a unit—forming a grand and glorious brotherhood

of Masonic nationalities, whom deliberately to offend, in the person of its humblest member, is to awaken the indignation of all; and they comprise some thirty-five Grand Lodges, with an aggregate constituency of about 3,000 Lodges and 250,000 members.

The correspondence to which we have referred shows that the first organization of negroes, assuming the Masonic character in the United States, derived its authority from the Grand Lodge of England, under a charter issued by that body on the 20th day of September, 1784, giving to the body thus formed the name of 'African Lodge, No. 459,' which was located in Boston, in the State of Massachusetts. The location of this Lodge in Boston at the time mentioned, there being a Grand Lodge then in that State, was a violation of the territorial and jurisdictional rights of that body, and could not have been recognized by it though it had been composed of white men; for it is a recognized principle of Masonic law in the United States as we have before stated, that no Grand Lodge whatever can legally establish a subordinate Lodge in any State where a regularly constituted Grand Lodge already exists. And, as contravening this principle, 'African Lodge, No. 459,' was irregular and spurious. But had it been regular in its origin, it became defunct by *non user*, as well as by the restoration of its charter to the Grand Lodge of England. It ceased to make returns to the Grand Lodge of England after it had been in existence some years, and its name was stricken from the registry, as appears from the correspondence of that body. On sending back the charter, *which was never returned to it*, a copy was kept, and after the Lodge had been dormant for a series of years it was revived *with this copy* by the persons who were in possession of it, and assumed to exercise the rights and privileges of a regular Lodge. We must pause here again, and inquire if the fact here stated, which fact is indisputable, is not sufficient to show that the Lodge had no legal existence after the return of its charter to England? The only authority by which a Masonic Lodge can exist is a charter or warrant from some regular Grand Lodge empowering it to work.

When this is withdrawn it ceases to exist. This proposition is so plain, after reading the second landmark above quoted, that it would be an act of supererogation to argue it. We will take it for granted that all Grand Lodges will admit it; and when admitted, it places Hamburg in the position of herself recognizing, and attempting to induce her sister Grand Lodges to recognize, a promiscuous gathering of Africans for a Masonic Lodge.

But we have not done with the statement of our case. In 1827, the officers of this 'African Lodge, No. 459,' published in the Boston papers a manifesto, setting forth that 'We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary or governed by any other Lodge than that of (*sic*) our own.' Again, in 1845, the Grand Secretary of the Grand Lodge of Massachusetts had a personal interview with the Master of this same Lodge, at which interview the Master declared that they (the members of said Lodge) were 'entirely independent of all white Lodges, asked no favors of them, and would have nothing to do with them, nor would they admit a white Mason, if he should present himself as a visitor.' This Masonic non-intercourse, declared by the Africans against the whites in Boston, is very like the political non-intercourse declared by the same race in Liberia and Hayti, whose Masonry Hamburg, with gratuitous offices, is seeking to legitimate and recognize. The political constitution of the Republic of Liberia declares that—

'SEC. 13. The great object of forming these colonies being to provide a home for the dispersed and oppressed children of Africa, and to regenerate and enlighten this benighted continent, none but persons of color shall be admitted to citizenship in this Republic.'

The Constitution of Hayti is of similar import, and declares that—

'ART. 7. No white person, of whatever nation, shall set foot upon Haytian territory as master or proprietor; and no

white person shall hereafter acquire real estate, or become a citizen of Hayti.'

May we not again inquire (if this body at Boston ever had a legal Masonic existence, which we deny) whether their acts last mentioned are not those of rebellion, which have placed the organization entirely outside the pale of Masonry? Suppose the individuals composing that body had been white men, would any Mason fellowship with them? would any Grand Lodge recognize them? None whatever—not even Hamburg; and does the fact of their being Africans legalize their Masonic existence, or make it necessary that we should violate our Masonic obligations, ignore Masonic law, and defy the moral sentiment of universal Masonry, in order to sustain and *embrace* them? We think there is no governing Masonic body in the world which would expect this of us, unless it is Hamburg. And when the Grand Lodge of that jurisdiction puts forth solemn arguments to induce this result, it is, as it appears to us, so great an insult to the Masonic families of the earth, so plain a violation of Masonic law, that it should call for their universal condemnation.

And this insult, this outrage, assumes still larger proportions, when it is considered that all other negro Lodges and Grand Lodges in North America derive their authority from this spurious, irregular and clandestine body at Boston. That was the fountain head whence have come all other negro organizations in the United States assuming a Masonic name or character. Now, if a body were to derive its authority from such a source, and plant itself in the city of Hamburg, and were *there* to assume the Masonic character, it would not for an instant be countenanced or recognized by the Grand Lodge of Hamburg. Its pretension to Masonic authority would be laughed to scorn by the members of that body; and whether the members of such an organization were *black* or *white*, would make no difference in establishing the illegitimacy of their pretensions. They would be thoroughly and entirely discarded, and condemned as impostors.

We have not deemed it necessary to discuss the pretensions of the bodies in Hayti and Liberia, spoken of by Hamburg, for the reason that they do not ask us to recognize them; we have no concern with them, and are not affected by them. If any information is desired of them we beg to refer to the exposition of their pretensions by the Right Worshipful F. A. Von Mensch, in the Report on Foreign Correspondence, to the Grand Lodge of New York, for 1859, under the title 'Hamburg.'

From all these circumstances, we indulge the confident belief that the following conclusions are legitimate, correct and inevitable, viz. :

1. In granting charters to subordinate Lodges within the jurisdiction of the Grand Lodge of New York, without the consent of this body and against the remonstrance of its Grand Master, and in the maintenance of these bodies in opposition to and in defiance of the sovereign authority of this Grand Lodge, in derogation of its laws, and against the Masonic sentiment of this country, the Grand Lodge of Hamburg shows a disregard of the peace and harmony of Masonry, deserving the reproach and condemnation of the universal Fraternity.

2. That the Grand Lodge of New York, and the other Grand Lodges in the United States, were fully justified in declaring the subordinate Lodges of the Grand Lodge of Hamburg, in New York, irregular and clandestine, and in suspending intercourse with the parent body; and the Masonic fraternity of these States show a proper respect to the authority of their Grand Lodges in refusing to have intercourse with Hamburg Masons, or with the members of their aforesaid illegitimate subordinates.

3. That no circumstance being stated, and no occasion having arisen for the interference of Hamburg or any other Grand Lodge with the relation between the white and negro races in North America, there is no reason whatever for this interference except to arouse the prejudices of these races against each other, and to stir up the discord and dissensions which arise from irreconcilable differences among the white race.

4. That there is nothing in Masonry to justify a resort to revenge or reprisal, and these words are unknown to the Masonic vocabulary ; and in seeking to employ them through the agency of a recognition of the negro 'Lodges' in the United States, with the view thereby to retaliate for the ostracism of her constituents and subordinates, and to produce dissension and division among the American Grand Lodges, the Grand Lodge of Hamburg deserves to be cut off from all intercourse with the Grand Lodges of the world.

5. That whatever opinions may prevail among the Grand Lodges and Grand Orients of the world in respect to the eligibility of the negro race in the United States to the rights and privileges of Masonry, there is no body composed of that race in these States which now bears even the form of authority or regularity, and no Grand Lodge can recognize them without a total disregard of the laws of Masonry.

6. That any Grand Lodge whatever which knowingly pursues the course indicated by the Grand Lodge of Hamburg, is an enemy to the peace, harmony, and prosperity of the Masonic fraternity."

ZETON ZUM LICHTE.

In due course there was warranted in the United States, by the Grand Lodge of Hamburg, a third Lodge, designated *Zeton zum Lichte*, No. 3, of Hoboken, N. J.

The subject of jurisdiction and the recognition of the negro organizations became a matter of discussion with the Grand Lodges of the world, to the discomfit of the Grand Lodge of Hamburg ; yet it remained tenacious of its purpose, although unfortunate in the result.

For thirty-five years was this contention and animosity evinced toward, and demand made upon, the Grand Lodges of the United States to recognize the daughters claimed by the Grand Lodge of Hamburg, without success, when it became apparent they were dying for want of sympathy and fellowship.

A German Grand Lodge officer, June 9, 1889, declared to

the delegates of the Hamburg Grand Lodge, at the diet of the Grand Lodge League, that the said Grand Lodge of Hamburg "did not carry its points, and that it was badly defeated in the fight with the American Grand Bodies, especially the New York Grand Lodge, is well known and was well deserved. It had the unhappy result of only alienating the German fraternity from the American. The controversy of the rights of jurisdiction with the American fraternity was begun by the Hamburg Grand Lodge, and the other German Grand Lodges were brought into the controversy against their wish or intention. Now everybody avoids mention of this disgusting warfare of the Hamburg Grand Lodge, and consequently the controversies about these rights of jurisdiction of Hamburg are silenced. Hamburg began the fight with the American Grand Lodges in a proud and arrogant manner, on account of its transatlantic subordinate Lodges, to make its jurisdiction look large, splendid, and preponderant, but could not bring the fight to a successful issue. Where are now the Hamburg Lodges that were in the cities of New York and Hoboken?"

THE NEGROES AND THE INDIANS.

In 1851, the subject of the initiation of Negroes, and, as well, of Indians, was considered by the Committee on Foreign Correspondence, and it is deemed of sufficient importance to preserve in history the views held by the Fraternity at that date.

In the report it was stated :

"I. It is not proper to initiate in our Lodges persons of the Negro race; and their exclusion is in accordance with Masonic law and the Ancient charges and regulations, because of their depressed social condition; their general lack of intelligence, which unfits them, as a body, to work in or adorn the Craft; the impropriety in making them our equals in one place, when from their social condition, and the circumstances which almost everywhere attach to them, we

cannot do so in others ; their not being, as a general thing, *free-born* ; the impossibility, or, at least, the difficulty, of ascertaining, if we once commence, their free-birth, and where the line of intelligence and social elevation commences and ends, or divides portions of the race ; and, finally, their not being, as a race, persons ‘of good report,’ or who can be ‘well recommended’ as subjects for initiation ; their very seldom being persons who have any ‘trade, estate, office, occupation, or visible way of acquiring an honest livelihood, and working in his Craft, as becomes the members of this Ancient and most honorable Fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the royal Craft, eating no man’s bread for nought ;’ and their general positive deficiency of natural endowments.

All which would render it impossible, as a general thing, to conciliate and continue between them and us that good will and private affection or brotherly love which cement into one united body the members of this ancient Fraternity.

We make these remarks because, during the past year, an application has been made to one of our subordinate Lodges, No. 109, by a ‘colored man’ to initiate him, recommended by two brethren ; which application was not, however, complied with, as it did not come in the form prescribed by their rules. For authority in support of our views, we cite the Ancient Charges, as prefixed to the Constitutions of this Grand Lodge, of 1785, 1801, 1832, and 1845 ; and also to ‘Anderson’s Constitutions of Masonry,’ of 1723.

II. No person of the Negro race should be *examined* or admitted as a visitor in any Lodge of Masons under this jurisdiction, if made in an African Lodge in North America, because all such Lodges are clandestine, and without legal authority.

There is one if not more such Lodges in New York City ; one in Boston ; one in Cincinnati ; one in St. Louis ; and, we are informed, one or more in New Jersey ; and one in Chili-

cothe, Ohio ; and others in Philadelphia. Some of them pretend to Charter Lodges ; and in New York they have what they call Royal Arch Chapters and Encampments of Knights Templars. How this has come about we cannot say ; but the African Charter in Boston was derived, by the practice of a deception, from the Grand Lodge of England.

We presume no *regular* Grand Lodge will grant such Charters knowingly, or allow its subordinates to make such persons Free Masons ; and should they do it, we would in general advise their rejection as visitors, on the ground that they were illegally made.

III. It is inexpedient, as a general rule, to initiate persons of the Indian race, or constitute Lodges among them ; because, while some few educated Indians may be qualified to receive the Masonic degrees, the mass of them are too illiterate and debased in morals, habits, and religion, to allow of their being worthy and creditable members.

Two initiations of Aborigines have taken place, by dispensation from the Deputy Grand Master, in one of our Lodges, No. 109, the past winter, Tecumsah and Peewauk, sons of Maungdwais of the Ojibbeway tribe, who are engaged with their families in giving travelling exhibitions of Indian manners and customs and therefore of transient residence. These initiations may have been very proper. We allude to them distinctly, in order to say that we do not apply our remarks to those cases particularly, as we were ignorant of their qualifications ; and as their father, we understand, is a Mason, and a very intelligent and well informed man. What we say on this subject, we say with reference to a general practice, and would earnestly recommend great caution and circumspection therein."

There are those who have believed a genuine Masonry existed among the Indian tribes of North America, and narratives might be quoted relating to the bands that occupied the soil of New York. There will be found in one of the early volumes of the *Freemason's Monthly Magazine*, articles from the pen of Giles F. Yates, a member of the Archæological

Society of London, Eng., but resident of Schenectady, N. Y., who made the secret societies among the Indians a study, and who produced facts that prove considerable similarity, in much of the secret work, between the hidden and mystic associations of the American Indians and Masonry. Among various statements we find an allusion to Francis Lewis, father of General Morgan Lewis, former Grand Master of Masons of New York, who was taken captive in the French war, 1660, and who found among his captors some Tuscarora Indians of Welsh descent. This was at Port Royal, S. C.

General Lewis was condemned to death. He addressed the Indians in Welsh, and gave the Grand Hailing Sign of distress, whereupon the Sachem of the Doeg tribes interfered, and saved the general's life.

How much truth there may be in this narrative we are unable to verify.

A special committee appointed in 1850 relative to

NON-AFFILIATED MEMBERS,

reported June 6, 1851, as to the legal right and power of denying to them the enjoyment of Masonic intercourse, benefits, and privileges. The Chairman, Brother J. M. Hatch, presented a clear and cogent report, particularly strong as relating to those who deserted the Masonic ranks during the excitement incident to the Morgan imbroglio of 1826, and who latterly had sought indirect connection with the Fraternity. This report in part said :

“It is very generally known, that, since the disastrous events which occurred in this State in 1826 and several succeeding years, there has been resident in the State, or frequently visiting it, many persons of otherwise respectable character and good standing, who, in that dark and trying period, found themselves unequal to the task of sustaining their Masonic profession, obligations, and duties ; and sacrificing the Institution to their personal safety and sense of danger, in either a quiet, or in many cases an

open and dishonorable manner withdrew from it ; and that many, either through weakness, or from various other and less creditable causes, not only renounced Masonry and the Lodges, but denounced them to its enemies as dangerous to the institutions and peace of the country, and immoral and wicked. These accusations, so false and base, time and history have satisfied mankind were malicious. But the men who made them, together with this whole class of enemies of the Order, and its sunshine friends who deserted it in a storm, now, many of them at least, hang about its doors, occasionally seeking entrance.

Beside these classes, there are two others embraced in the scope of this inquiry. First, that numerous class, partly of native-born or resident citizens, and partly of newly landed immigrants, who have at one time or another, and in places distant from each other, been pronounced unworthy of the favors and benefits of the Institution, who yet, because their unworthiness is unknown, or not generally known, succeed frequently in palming themselves upon the Fraternity, and imposing upon their kind and liberal feelings ; some even making it a trade. And, second, a still more numerous class, who have from time to time voluntarily withdrawn from the secular Lodges, and while they do not contribute anything toward defraying our expenses or charities, avail themselves of the advantages of the Institution in various ways, and claim other benefits in case of need. Now, while some Grand Lodges have made regulations taxing non-affiliated members, others entertain doubts about the power to do so ; and others, admitting perhaps the power, deny the expediency of any such measure. The Grand Lodge of New York, so far as she has expressed any opinion, has expressed it against directly taxing non-affiliated members."

The Committeemen were Jarvis M. Hatch, D. S. Wright, Robert Macoy, Daniel Sickels, and Nelson Randall ; and their recommendation was the adoption of three sections of Article LXXXI. as a new Regulation, in the following forcible language :

AFFILIATION FEES.

"1. Any subordinate Lodge may receive as an adjoining member any poor Brother who is unable to pay his adjoining fee, without requiring such fee; and any such Lodge may in its discretion excuse any poor Brother who is unable to pay dues, from the payment of such dues; and in all such cases they shall return the fact to the Grand Lodge in their annual or semi-annual returns, and in case of such return shall not be required to pay any adjoining fee or annual dues, as the case may be, for the Brother so returned.

2. Every Mason ought to belong to some particular Lodge, and comply with its By-Laws and the General Regulations in relation to the payment of dues and contributions to the charity funds; and any worthy Mason who does not contribute to the funds, or belong to some Lodge, is not entitled to visit a Lodge more than twice while he remains non-affiliated to some Lodge, nor to join in processions, or to relief, or to Masonic assistance or burial; and all unworthy, suspended, or expelled Masons are strictly forbidden these privileges.

3. Any Lodge, or Master or Warden of any Lodge, knowingly permitting any violation of the foregoing section, shall be subject to severe censure by the Grand Master or Grand Lodge, and, if thought expedient, to be deprived of their office or Charter; and any non-affiliated Mason violating any of these provisions shall be subject to censure or absolute suspension by the Grand Lodge or the nearest subordinate Lodge."

In the year 1851, it was ascertained there were in the United States 1,800 subordinate Lodges, with an enrolled membership of over 60,000; an annual income to the Grand Lodges of \$40,000, and to the subordinate Lodges, \$250,000.

About this period much discussion was had among the Masters of Lodges as to the true interpretation of the term

"MATURE AND DISCREET AGE."

New York adhered to the requirement that the applicant should be 21 years old. In the old Charges, and in the English Constitutions of 1723, 1738, 1746, "Mature and discreet age," and "of lawful age" in the modern Constitutions, are doubtless convertible terms. It was not till December 27, 1663, that the old "regulation," now generally regarded in the United States, was adopted at York, "that no person shall be accepted unless he be twenty-one years old, or more;" that is, or upwards. What was the reason of this? Masonry was becoming *speculative*. Before then, persons were "*Prenticed*" at an earlier age, and served their time, at first seven years (see Preston), and Masters took as many "Prentices" as were necessary to do the Lord's or Founder's work. But in that century, men began to be *accepted* into the Fraternity, "of eminent quality, learning, rank, or wealth," who were not required to serve a time as "*Prentices*," but were advanced at once to Craftsmen, and shortly afterward to Masters. It was to check the desire of introducing young men that had not served, or were not to serve, any time as "*Prentices*." But the age of qualification varies in different countries.

In the United States, except in Louisiana, it is 21. In England and Ireland, 21, except in certain cases by dispensation from the Grand Master or his Deputy. In France, 21, except to the son of a Mason, or a soldier in the Army, after six months' service. In Switzerland, 21. In Frankfort-on-the-Main, 20. In Prussia, 25.

The salary of the Grand Treasurer was placed at seventy-five dollars per annum, dating from June, 1849.

Business of no essential moment, as bearing upon the future of the Fraternity of the State, was transacted at the succeeding sessions of 1851. The usual provision for the Masonic entertainment, or annual ball, was made, and December 23 selected as the time and occasion, all surplus receipts to be placed in the hands of the Grand Stewards of Charity.

The *American Keystone* had been selected as the organ of the Grand Lodge, under the supervision of the Grand officers; but inasmuch as the said journal had become merged with the *Mirror*, it ceased to be the organ of the Grand Lodge.

AN ENGLISH CHARITY DONATION.

In August, Brother George Hoadley, Jr., of Cincinnati, Ohio, inclosed a draft for two hundred and fifty dollars as a donation to this Grand Lodge from an unmentioned English Brother, to be devoted to those in need in Western New York. After returning thanks, Brothers Nelson Randall, J. M. Hatch, and Darius G. Ogden were appointed to distribute the donation. Certain Lodges, indigent in circumstances, were the recipients of the generous gift.

1852.

In consonance with the views and request of the Grand Master, it was recommended that the

CENTENNIAL ANNIVERSARY

of the initiation of our well-beloved Brother, George Washington, should be observed on November 4.

The Grand Lodge directed the publication of blank certificates for the widows and orphans of deceased brethren, and the transmittal of the same to the several Lodges.

At the election of Grand Officers, June, 1852, the Most Worshipful Oscar Coles was unanimously re-elected, but firmly declined; whereupon Right Worshipful Nelson Randall, the Deputy Grand Master, was unanimously elected.

Worshipful Joseph D. Evans was elected Deputy Grand Master.

Right Worshipful Daniel S. Wright was unanimously re-elected Senior Grand Warden.

Worshipful Jarvis M. Hatch was unanimously elected Junior Grand Warden.

Right Worshipful James W. Powell was unanimously re-elected Grand Secretary.

Worshipful Thomas Dugan, Sr., was elected Grand Treasurer.

The Reverend Brothers Salem Town and Alfred E. Campbell were re-elected Grand Chaplains.

Worshipful D. H. Van Sice was re-elected Grand Pursuivant.

Worshipful Sewall Fisk was re-elected Grand Tyler.

The salary of the Grand Secretary was increased to one thousand dollars.

On June 3, 1852, took place the special

PRESENTATION TO PAST GRAND MASTER WILLIAM H. MILNOR

of a beautiful and chaste gold watch and chain, as authorized by resolution of June 4, 1851.

The request of the Grand Lodge of California for financial aid was fraternally declined, the treasury of the Grand Lodge not being sufficiently ample to warrant the relief desired.

THE DEFALCATION OF GRAND SECRETARY ROBERT R. BOYD.

The remarks hereinbefore alluded to (ante May 9, 1850,) as having been made by the Grand Master in his address of June, 1850, stating that he had summarily removed the Grand Secretary, Robert R. Boyd, for apparent malfeasance in office, and which had been referred to a Committee for report, became the matter of immediate action upon that report being presented, under an order of June 7, 1850, wherein it was shown that the amount of deficiency was \$714.26, which had been appropriated by the Grand Secretary to his own use, as frankly admitted by Brother Boyd, but who sternly denied that the defalcation was wilful, or with any design to cheat or defraud the Grand Lodge; and that he was in great hope and expectancy of making restitution within the coming

six months. The Committee stated that Brother Boyd had given three notes of six, nine, and twelve months, which covered the amount named, including interest. The Committee further stated their belief that the disgrace to the Craft came from the Grand Secretary's gross neglect, and not from wilful fraud, inasmuch as it was in his power to have concealed the evidence, in lieu of which he was prompt at confession. They accordingly recommended him to mercy, more especially because in the days of Masonic storm and tempest he had stood firm and unyielding, and at a great personal and pecuniary sacrifice nobly sustained our glorious Constitution. The sentence recommended was, that he be suspended as a Mason during the pleasure of the Grand Lodge.

On motion of Right Worshipful Brother Ezra S. Barnum, Robert R. Boyd was expelled.

On June 8, 1850, it was resolved that when the said Boyd shall have paid the first two notes given by him, he shall be excused from the payment of the balance.

In 1852 the following communication was received from Brother Boyd:

"To the M. W. the Grand Lodge of the State of New York :

The subscriber would respectfully represent that in June (1849 ?) 1850 he was expelled from the Order by this M. W. Grand Lodge, from which decision he has never appealed nor complained of. He would further represent, that he made a statement at the time, to the Committee to whom his case had been referred, which statement is in all respects just and true, is on file in the office of the Grand Secretary, and may be referred to.

He regrets that circumstances beyond his control have prevented the discharge of his obligations to the Grand Lodge, yet he is in hopes of being able to do so during the current year. Said circumstances have in some measure originated from his present position.

In view of this, he would respectfully request that he might be restored to good standing in the Order, if it shall

so please the Grand Lodge, and he be again permitted to avail himself of the privilege of subscribing himself

Yours fraternally,

1852.

R. R. BOYD."

Which, after being read, was ordered to be entered on the Minutes.

Most Worshipful Brother Milnor then offered the following preamble and resolution, which were unanimously adopted :

Whereas, At the June Communication of 1850, R. R. Boyd, former Grand Secretary of this Grand Lodge, was expelled on a charge of abstracting the funds of this Grand Lodge; and

Whereas, This Grand Lodge has now reason to believe, and is willing in true Masonic charity to believe, in further considering the report of the Committee which then acted upon the case, that his fault was rather the fruit of culpable negligence than of intentional criminality; and,

Whereas, He has already been severely punished by said sentence of expulsion and by two years exclusion from the rights and privileges of Masonry; therefore,

Resolved, That his respectful application for readmission amongst us (impugning neither the justice nor propriety of the sentence, which was considered by the Grand Lodge proper and salutary, and expressing a sincere and earnest desire and intention to reimburse the Grand Lodge for the loss which, through his blamable negligence, she has sustained) be received, and that he be, and hereby is, restored to all the rights and privileges of Masonry.

PAST GRAND MASTER H. C. ATWOOD, OF NEW YORK, *VERSUS* RIGHT
WORSHIPFUL GRAND SECRETARY C. W. MOORE, OF MASSA-
CHUSETTS.

This encounter, in consequence of its finding its way so prominently into the press, created some confusion, and caused the interference of the Grand Masters and Grand

Lodges of New York and Massachusetts; but it grew out of personal matters, and is herein merely given mention. The two uncompromising contestants were required to be content without decision.

The following five

TRUSTEES OF THE HALL AND ASYLUM FUND

were elected : Brothers N. N. Halsted, Fitzgerald Tisdall, H. F. L. Bunting, P. S. Van Houten, and Thomas Dugan, Sr., in place of Brothers James Herring, Isaac Phillips, John Horspool, Robert R. Boyd, and William Willis, removed.

THE MASONIC MANUAL

compiled, arranged, and published by Right Worshipful Robert Macoy was adopted as a standard by the Grand Lodge.

THE MASONIC PRESS

is thus handsomely referred to by the Committee on Foreign Correspondence, in June, 1852 :

“ We must again refer the attention of our Brethren to the valuable Masonic periodicals published in our midst. ‘ *The Masonic Union*,’ by Worshipful Brother Finlay M. King, of Port Byron, N. Y., is certainly one of the best conducted Masonic periodicals published in the Union—monthly—at the low price of one dollar a year.

The ‘ *Keystone*,’ published weekly, in connection with the ‘ *Mirror*,’ of Philadelphia, is a quarto Masonic paper, filled with useful and interesting Masonic information, at two dollars per annum.”

So large a number of representatives had been obtaining

LEAVE OF ABSENCE

during the session of June, 1852, that the following resolution was adopted :

“Resolved, That a business committee be appointed at the commencement of each annual session of this Grand Lodge, whose duty it shall be to arrange and present subjects for the action of the body, in order that all important business may be considered and acted upon in the early part of the session; and it is hereby ordered that no member of this Grand Lodge shall receive pay for his attendance at any subsequent session, unless he remain till the close of the session, or shall have been excused by the unanimous vote of all the members present.”

BUSINESS TO BE TRANSACTED IN THE THIRD DEGREE.

“Resolved, That the Grand Secretary be requested to notify all Lodges in the State, that it is in direct violation of the Constitution to transact any business other than conferring degrees, in any degree except the third.”

PRESENTATION OF REGALIA AND A JEWEL TO THE HONORABLE
JOHN D. WILLARD.

“A memento of eminent and faithful services as Grand Master” was presented to Most Worshipful Brother Willard, who had retired from the office of Grand Master in 1850, but his departure for Europe had delayed the presentation. Admirable addresses were delivered.

PRESENTATION TO REV. SALEM TOWN.

The Committee on a testimonial to Brother Salem Town made the following report, which was accepted:

The Committee appointed to procure a testimony of respect to our Right Worshipful and Rev. Brother Salem Town, beg leave to report that they have purchased a gold watch, chain and seal for the sum of \$123, and that in addition, they recommend that a donation of \$127 in cash be added to the above, making a sum of \$250.

The presentation was made with appropriate remarks by

Brother Henry C. Atwood, which were gracefully responded to by the recipient.

FOUR MONTHS' RESIDENCE IN THE VICINAGE ESSENTIAL FOR
CANDIDATES.

The following new order was adopted :

"*Resolved*, That in the opinion of this Grand Lodge, the constitutional provisions will be best sustained by Lodges requiring a candidate for initiation to be an actual resident in the immediate vicinity of the Lodge to which he applies for at least four months before his application, the same applying only to citizens of the State."

GRAND LODGE TRAVELING CERTIFICATES

were authorized on June 5, 1852, to be issued by the Grand Secretary to subordinate Lodges under this jurisdiction for the sum of fifty cents each.

This was adopted as a constitutional amendment.

A pamphlet of twenty pages, containing

A MASONIC FUNERAL SERVICE,

with appropriate hymns, was presented, and reported upon as follows :

"We, the Committee to whom was referred the Masonic Funeral Service of W. Brother H. G. Beardsley, beg leave most respectfully to report :

That we have examined Brother Beardsley's Funeral Service, and find it to be well arranged, its language well selected and well expressed, and strictly in conformity with the most approved Masonic standards ; and we think that it would add much to the solemnity of the occasion, and prove highly advantageous to the Fraternity were it universally adopted by the Fraternity of this State.

W. H. DREW,	} Committee."
J. D. STEWART,	
E. J. HIGGINS,	

SCHOOL OF INSTRUCTION.

The subject of Grand Visitors was called before the Grand Lodge, and after several suggestions the Most Worshipful Oscar Coles, Past Grand Master, presented the following, which was adopted :

“Resolved, That it be referred to the present and Past Grand officers to constitute a Lodge of instruction, and appoint proper officers to govern the same, who shall be required to meet once in each week, and shall have the power to appoint a sufficient number of Grand Lecturers for the State, whose duty it shall be to visit every Lodge, in the several sections to which they shall be appointed, one day in each year, and who shall receive, as compensation for their services from such Lodge, three dollars on such day and his actual expenses, and if desired by such Lodge, as many additional days as may be agreed upon ; and every Lodge shall adopt and practice the standard of work and lectures imparted by the Grand Lecturers, and no other ; and any Lodge violating this provision, without express authority from the Grand Lodge, shall be subject to forfeiture of its warrant.”

The Grand Lodge was specially convened on July 8, 1852, to adopt suitable measures for rendering a tribute of respect to the memory of the Hon. and Most Worshipful Brother, Henry Clay, of Kentucky.

Right Worshipful Joseph D. Evans, Deputy Grand Master, in stating the objects of the meeting, spoke thus as to the

MASONIC FELLOWSHIP OF HENRY CLAY :

“As a Mason, he stood among us a high and honorable brother—a Mason, good and true. No one could possess his heart and be otherwise. It is in this capacity he has entwined himself around the Mason’s heart. As a man and a statesman he commands our admiration. As a philanthropist and Mason he insures our veneration and love.

Initiated into the Order at twenty-two years of age, he

continued an active and zealous Mason, and was elevated to the high position of Grand Master over the Ancient Free and Accepted Masons of Kentucky; since then he has given frequent instances of his firm attachment to the institution. He was not only an honorary member of one of the Lodges under this jurisdiction, but there are members of the craft, now present, who have in their possession evidences of his fondness for Masonry.

It is but a few years since, while on a visit to this city, he expressed a wish to see the Bible on which the great Washington took the oath of office as President of the United States; that wish was gratified, under due and appropriate ceremonies. Although these manifestations of his veneration for the Order may be brought down to a very recent date, yet it could not be expected, in the nature of things, that he would continue to be what we term an active member of a Lodge.

The multiplicity of his engagements, public and private, which must necessarily have been heavy, forbade it. We were nevertheless bound to him, and he to us, by the Mystic Tie, and we shall ever revere and cherish his name as one of the brightest ornaments of our Order, while there is a link of that chain remaining, which binds the brotherhood together with a sincere affection. And then too, he was an old man—this enunciation is startling. Henry Clay old! Could we realize the fact!—the silver cord was loosening, yet we saw no wavering of mind, no declension of intellectual vigor; but elastic, clear and firm to the last, the Godlike spirit struggled to sustain the frail, crumbling tenement which inclosed it. It is true he was beyond us in years, yet he seemed to grow with our growth, and to feel as we felt, so that we could not perceive that his majestic frame gave evidence of declining years.”

Appropriate resolutions were adopted, and the Lodges were directed to be clothed in the emblems of mourning for ninety days, as an expression of the regard which the Grand Lodge felt for the deceased distinguished brother.

A committee, consisting of Most Worshipful William H. Milnor, Past Grand Master, and Brothers Charles L. Church, A. Coloveloni, J. D. Stewart, and Samuel Osgood, was appointed to consider and report upon the proper course to pursue in paying a public tribute to the memory of the deceased.

The Grand Lodge accepted the invitation of the Common Council of the city of New York to participate in the obsequies to be held July 20. A sum not to exceed five hundred dollars was appropriated. Right Worshipful William H. Underhill was the Grand Marshal, and the Grand Lodge in procession discharged its full duty.

METROPOLITAN AND CYRUS LODGES.

A difficulty in Atwood Lodge, No. 208, Charles F. Newton, Master, was referred to the Grand Steward's Lodge, which at a session on September 29, 1852, was readily adjusted by a division of the Lodge and its properties. This, however, led to further trouble. The two Lodges growing out of the Atwood Lodge difficulty were named Metropolitan and Cyrus; and seventy-five dollars were voted, March 7, 1854, from Grand Lodge funds to Cyrus Lodge in settlement.

Brother F. G. Tisdall was received as the representative of the Grand Lodge of Quebec and Three Rivers and their dependencies, Canada East, on December 7, 1852.

PRESENTATION TO GRAND MASTER OSCAR COLES.

On the same date an elegant silver vase was presented to Most Worshipful Oscar Coles, Past Grand Master, as a memento from the Grand Lodge.

A due observance of the centennial anniversary of the initiation of George Washington on November 4 was ordered.

Letters, warm with regard, having been received from the Grand Orient of France, respectful recommendations were



STATUE OF DR. ELISHA K. KANE
THE ARCTIC EXPLORER.

made for exchange of representatives, the Most Worshipful John D. Willard to be recognized near this Grand Lodge, and Right Worshipful Brother Paulin Razy to be appointed near that of the Grand Orient of France.

1853.

THE KANE ARCTIC EXPEDITION.

The Grand Master, in feeling and appropriate terms, called the attention of the Grand Lodge on May 9, 1853, to the circumstance of Dr. Elisha K. Kane being a Mason, and that he was about embarking in search of Worshipful John Franklin, whereupon Brother James M. Turner offered the following resolution, which was read and adopted :

“Resolved, That a committee of three be appointed by this Grand Lodge, to prepare a suitable address, expressive of the deep sympathy entertained by his brethren toward Brother Kane, on the eve of his departure upon a perilous voyage in search of Sir John Franklin, and that the committee be directed to wait on Brother Kane, upon the day of his sailing, and, in the name of the Masonic Fraternity of the State, wish him a God speed.”

On May 30 the evening was devoted to services of honor and respect to Dr. Elisha K. Kane at the Medical College, No. 67 Crosby street, where were gathered Mr. Henry Grinnell, whose liberality had provided the means for this second expedition ; Judge Kane, father of Dr. Elisha K. Kane ; and his uncle, Colonel W. J. Leeper, and a large number of ladies and gentlemen.

Masonic addresses were delivered, much well-wishing and hopes for success expressed, as well as commendations to the Heavenly care during the hardships shortly to be endured in the search for Brother Sir John Franklin.

A full description of this event more properly belongs to the history of Kane Lodge, and will there be found.

The Grand Master, John L. Lewis, Jr., in his address to the

Grand Lodge, in 1857, very feelingly referred to the life and character of Dr. E. K. Kane, who had been conquered by the King of Terrors, and stated how warmly we should honor his memory.

While his self-sacrificing devotion illumines not only one of the brightest pages of our national history, but of universal humanity, he was united to the Masonic Fraternity of the country and of this State by peculiar ties. His last public spoken farewell before he invaded the dominions of the Frost-King, in his last expedition, was to this Grand Lodge, convened to bid him Godspeed and cheer him on his journey, and his published narrative affords evidence to the Masonic eye and heart, that the rigors of an Arctic midnight had not chilled his love for our ancient institution. If that love cheered and animated him amidst its desolations, it is alike true that his name and character have shed a lustre upon the Craft bright as the mystic aurora of the clime he braved.

A committee subsequently reported it expedient and proper for the Grand Lodge to pay public honors to his memory, and that an eulogium on his life and public services be delivered, on June 5, by Brother E. W. Andrews, at the church of the Rev. E. H. Chapin. The services were duly held, and passed into the record of the Grand Lodge by special printed pamphlet.

“THE MYSTIC CIRCLE AND AMERICAN HANDBOOK OF MASONRY”

was the title of a small work presented by George H. Gray, Sen., of Clinton, Miss., to the Grand Lodge, “for a careful examination, in order that its utility may be appreciated,” alleging that it contained more useful authentic matter than any other Masonic publication.

GRAND LODGE FELLOWSHIP AND LODGE IRREGULARITIES.

Nelson Randall took the Chair and opened the Grand Lodge at 7.30 P.M., on June 7, 1853, with a full attendance

of officers and representatives of 198 Lodges, out of 236 Warranted and 21 under Dispensation. The Grand Master announced that the Grand Lodge was in fellowship with all the Masonic powers of the world except the Grand Lodges of Hamburg, Saxony, and Mississippi, and possibly Pennsylvania.

The subject of Lodges meeting in the same halls with Lodges declared to be clandestine disturbed a number of Lodges, and seemed to involve Keystone, Continental, Zschokke, German Pilgrim, and L'Union Française Lodges, the first two holding their communications in Pythagoras Hall, where the clandestine Lodge, Pythagoras, No. 68, held its meetings; and the other three in Warren Hall, where the contraband German Union, warranted by the Phillips Grand Lodge, of No. 600 Broadway, held its communications.

The Grand Lodge of Ohio, upon further consideration of the subject of the New York difficulties, declared in favor of the Willard Grand Lodge.

The twenty new Rules of Order were adopted.

ELECTION TO HONORARY MEMBERSHIP MUST BE BY UNANIMOUS
VOTE.

The Grand Master, Reuben H. Walworth, having been proposed as an honorary member in St. John's Lodge, No. 1, in 1853, one of the members, Philip Haas, voted in the negative. From the declaration that Brother Walworth had been duly elected, an appeal was taken to the Grand Lodge, which, in 1854, sustained the appellant in the following terms:

“Resolved, That the appeal of Brother Philip Haas from the action of St. John's Lodge, No. 1, so far as it relates to electing an honorary member in opposition to the expressed objection of one of its members, *is sustained*.

Resolved, That, in the opinion of the Grand Stewards'

Lodge honorary members, in subordinate Lodges, should be proposed and balloted for in the same manner as constitutional members, and cannot be elected by show of hands or majority vote."

THE BLOCK OF MARBLE

to be presented to the Washington National Monument, as solicited by the Washington Monument Society in December, 1849, and authorized June 6, 1850, was reported complete. The Committee saying :

"We obtained a block from the marble quarry in the town of Steuben, in the county of Oneida, about a mile distant from the monument which was erected to the memory of that other name of immortality in our Country's and in Masonic history—Baron Steuben—a fitting place whence to take enduring material for commemorating the lofty deeds of the immortal Washington. Steuben and Washington were intimate friends, mutual confidants, brothers in arms, and Brothers in Masonry. The township whence the block was taken was granted to the Baron in *part pay* for his services contributed, with Washington, for the independence of our country. It is well, therefore, that from the solid, though unneeded surroundings of the monument of one, the material should be taken to elevate that of the other. The quality of the block is designated by the name of Bird's-eye, or Steuben marble. It was procured and prepared by Brother John B. Owens, of the marble manufacturing firm of Owens & Newland, of Utica, and a better or more beautiful piece of workmanship, for the sum expended, we think cannot be procured, and will not find a place in the magnificent structure of which this will soon form a part. It is four feet long, two feet thick, and eighteen inches bed; it has an elegant moulding of raised work around the outside, and the letters of the inscription are also suitably raised. The inscription is as follows :

The Grand Lodge of Free and Accepted Masons

OF

THE STATE OF NEW YORK.

NELSON RANDALL,

Grand Master.

WILLIAM H. MILNOR,
EZRA S. BARNUM,
FINLAY M. KING, } *Committee.*

It will be perceived that this inscription was thus formed to prevent any possible misapprehension as to the authority and the body by which the contribution was made.

A letter from the Hon. Elisha Whittlesey, of the date of May 24, contains the following language: "It affords me great pleasure to inform you that the beautiful block of bird's-eye marble, presented by the Grand Lodge of Free and Accepted Masons of the State of New York, has been received in good order. The board of managers return their sincere thanks to the patriotic members of the Grand Lodge, for this testimonial of their love for the memory of Washington, and it will afford them great pleasure to assign it a suitable position in the noble structure now in course of erection."

The whole expense attending the preparation and transmission of the block, as per agreement between the Committee and Brother Owens, was \$100; the amount authorized June 8, 1850.

The subject of a

GENERAL GRAND LODGE

having been brought forward at the instance of the Grand Lodge of Maine, a review of the past was indulged in, with the result of producing the following facts:

The scheme of a National Grand Body for the control of Symbolic Masonry in the United States was first projected by Georgia in 1790. After several ineffectual efforts to obtain a favorable response from her sister Grand Lodges, the idea was abandoned. South Carolina revived the subject

in 1799, and transmitted her proceedings relating to it to the several Grand Lodges of the United States. After being pretty generally considered and discussed by New Hampshire, Massachusetts, New Jersey, Maryland, Virginia, and Georgia, the project was discarded by them as being inexpedient and impracticable. These States, however, recommended the calling of a convention of delegates from the several jurisdictions "for the purpose of forming a more intimate union, and establishing a regular and permanent intercourse" between them. But no convention was called. In 1809 the Grand Lodge of Pennsylvania renewed the proposition, but it met with the same fate as before. A meeting of such members of Congress as were then in Washington was held on the 9th of March, 1822, at which resolutions were adopted favorable to the formation of a General Grand Lodge, and inviting the Grand Lodges to send delegates there for that purpose; but there was little action upon the subject, and that action was generally adverse to the project. A convention was held at Washington in the month of March, 1842, in which nine Grand Lodges were represented. It met "to establish a uniform mode of work throughout the Union, and to make such other lawful regulations for the interest and security of the Craft as they might deem important." No effort was made by this body to form a General Grand Lodge; indeed the delegates thereto were not commissioned for such a purpose; but it exercised some high powers that served well to show what a National Grand Lodge might do were it set in motion. Another National Convention was held at Baltimore in 1847, at which seven Grand Lodges were represented; a constitution for a *Supreme Grand Lodge* was framed and sent out to the State jurisdictions for consideration and adoption; but the Grand Lodge of Maryland was the only one that ratified it. The subject was considered *in extenso* by the Grand Lodge of New York, June 7, 1849, and again on June 6, 1850. Still another convention was called, and *sought to be held*, at Baltimore in 1850. The Grand Lodge of Maine sent her delegate, but there were not enough present to form an

organization. In addition to these several attempts, the Grand Lodge of Rhode Island, a few years since, drafted a Constitution for a General Grand Lodge, in which great wisdom was manifested in the powers granted, and in the limits it prescribed. It was as complete a draft as human wisdom could well devise, but it has not been sanctioned by a single Grand Lodge. These several efforts have signally failed to accomplish any thing toward the object for which they were made; and if a General Grand Lodge were desirable, it would seem from this history of failures that any further attempt to form one would be visionary. The subject was revived in 1859.

The Committee on Foreign Correspondence of New York proposed a plan, denominated *A National Confederation of Grand Lodges*.

The plan proposed in order to consummate this confederation, was simply the adoption of a resolution by the Grand Lodges of the United States, or two-thirds of their number, that all matters of difficulty which may hereafter arise in any of said Grand Lodges, or between two or more of them, which cannot, by their own action, be satisfactorily adjusted or disposed of, shall, if the importance of the case or the common welfare of the Fraternity demand it, be submitted, with accompanying evidence and documents, to the several Grand Lodges in their individual capacities; and the concurrent decision of two-thirds of the whole number, officially communicated, shall be held to be authoritative, binding, and final on all parties concerned.

“A convention of Masonic delegates from several Grand Lodges in the United States, in attendance on the triennial meeting of the General Grand Chapter and General Grand Encampment, was held at the Masonic Hall in the city of Lexington, State of Kentucky, on the 17th day of September, A. L. 5853, pursuant to previous requests and notice. On motion, Most Worshipful Nathan B. Haswell, of Vermont, was appointed President, and Right Worshipful John L. Lewis, Jr., of New York, and Right Worshipful Eliphalet G. Storer, of Connecticut, were chosen secretaries.”

Sixteen States were represented. By Committee a report was presented declaring it their opinion that it was inexpedient at that time to attempt the formation of a General Grand Lodge, but the belief existed in the proposition for a National Confederation for specific objects, thus:

“First, That all matters of difficulty which may hereafter arise in any Grand Lodge, or between two or more Grand bodies of the same Order, which cannot by their own action be satisfactorily adjusted or disposed of, shall, if the importance of the case or the common welfare of the Fraternity demand it, be submitted, with accompanying evidence and documents, to the several Grand Lodges, in their individual capacities; and the concurrent decision thereon of two-thirds of the whole number, officially communicated, shall be held authoritative, binding, and final, on all parties concerned.

Second, That from and after the adoption of the foregoing proposition by two-thirds of the several Grand Lodges, its provisions shall be considered ratified, and all matters therein contemplated for adjustment shall then and thereafter take the course prescribed.

Third, That each of the Grand Lodges be requested to adopt a resolution (if they accede to the proposed measure) pledging themselves to abide the concurrent decisions of two-thirds of the several Grand Lodges, relating to all matters submitted to their action.

For the purpose of further maturing the plan for the proposed Confederation, your Committee propose that the several Grand Lodges be respectfully requested to send one or more delegates each to a Convention to be held at Washington, D.C., on the first Wednesday of January, 1855, to consider such propositions as may be submitted by the several Grand Lodges in relation thereto.”

The Grand Lodge accordingly appointed Brothers John L. Lewis, Jr., James H. Perry, and Finlay M. King on June 10, 1854. Brothers Lewis and Perry not being able to attend, the Grand Secretary accompanied Brother F. M. King, who reported on June 6, 1855, that at the time of holding the convention but seven States were directly represented; others,

through misunderstandings or otherwise, were not present. The following resolutions, however, were adopted :

“Resolved, That this National Convention recognize most fully the principle, that no territory can be rightfully covered by more than one superior jurisdiction.

Resolved, That this Convention solemnly protest, in behalf of the Masonic Fraternity of the United States of America, against any foreign Grand Body exercising any Masonic jurisdiction within the limits of the accredited jurisdiction of any of the Grand Lodges of the American Union.”

An address to the Grand Lodges of the United States was drawn up and directed to be issued, in which the establishment of a Supreme Grand Lodge was disclaimed, but a National Confederation with certain agreed powers recommended, similar to those herein above designated. A preamble and Nine Articles of Confederation were set forth. The pages of this History need not be encumbered with them, as in the course of a succeeding year, or in 1857, the subject had lost all further interest in the minds of the brethren. On June 3, 1857, Finlay M. King, from the Committee to consider the General Rules and Regulations reported a Preamble and Articles of Confederation, seven in number, presenting a framed Code for the government of a Grand Lodge Confederacy, but the interest in this subject appeared to be gone until some more auspicious day.

The Grand Lodge, having been invited to send delegates to the National Convention to be held in 1859 at Chicago, made the following announcement :

“Resolved, That although the Grand Lodge of New York is now, as heretofore, disinclined to favor the formation of a National Grand Lodge, it will never hesitate to compare opinions with its sister jurisdictions of the United States, on this or any other great national question, and therefore that the Grand Master be and hereby is authorized to appoint not to exceed three delegates, to attend the proposed national convention to be held at Chicago in 1859, to represent the Grand Lodge of New York therein.”

MASONIC PERIODICALS PUBLISHED IN 1853.

Masonic Signet,	J. W. S. Mitchell,	Montgomery, Ala.
Masonic Journal,	S. Lawrence,	Marietta, Ga.
Masonic Miscellany,	A. G. Mackey,	Charleston, S. C.
The Temple,	Parke & Blumenthal,	Carlisle, Penn.
Mirror and Keystone,	L. Hyneman,	Philadelphia, Penn.
Masonic Review,	C. Moore,	Cincinnati, Ohio.
Ancient Landmark,	A. C. Smith,	Mt. Clemens, Mich.
Kentucky Freemason,	Robt. Morris,	Louisville, Ky.
Freemason's Magazine,	C. W. Moore,	Boston, Mass.
Masonic Union,	Finlay M. King,	Port Byron, N. Y.

ACTUAL RECEIPTS BY GRAND LODGE IN FOUR YEARS.

For the year 1850.....	\$1,738 59
“ 1851	5,877 40
“ 1852.....	8,973 49
“ 1853.....	13,145 96

REPRESENTATIVE F. G. TISDALL.

Brother Fitzgerald G. Tisdall, on June 9, 1853, was announced as the Grand Representative of the Provincial Grand Lodge of Canada West, near this Grand Lodge, and was so received.

This was well, and yet on December 6, 1853, Brother F. T. L. Boyle, of St. John's Lodge, No. 1, to which Brother Tisdall belonged, preferred charges in Grand Lodge against Brother Tisdall for unmasonic conduct. These were referred to a committee of five, of which Brother John J. Crane was Chairman, who reported March 7, 1854, when the evidence was read in full; the report in favor of expulsion was accepted on March 9, recommendation adopted, and the Grand Master declared the expulsion of Brother Fitzgerald Tisdall from all the rights and privileges of Masonry.

In June, 1854, Brother Tisdall appealed from the decision of the Grand Lodge, *which the Grand Lodge permitted by designating the document a Memorial*, in which the Memorialist claimed to be amenable, first to his own Lodge for his conduct, and not to the Grand Lodge; stating that the com-

mittee entertained illegal and improper evidence; refused to allow the accused to introduce legal and proper testimony; and prayed for a reversal of decision, as the proceedings were illegal, improper, and unmasonic.

The Committee on the Condition of Masonry to whom the memorial was referred, reported rescinding the previous action of the Grand Lodge, and recommended that the charges and specifications be referred to St. John's Lodge, that they might be investigated in a legal and Masonic manner.

Resolutions to this effect were adopted June 9, 1854.

The Grand Lodge of Minnesota was established on February 23, 1853, although as a State Minnesota was not admitted until 1858.

ELECTION OF GRAND OFFICERS.

On June 9, 1853, Reuben Hyde Walworth, of Rising Sun Lodge, No. 103, nominated by Brother Joseph D. Evans, was elected Grand Master; this, however, not until Grand Master Nelson Randall had been unanimously re-elected, and had positively declined.

Joseph D. Evans was re-elected Deputy Grand Master; Jarvis M. Hatch and Finlay M. King were elected Senior and Junior Grand Wardens; James M. Austin, on the third ballot, Grand Secretary; and Charles L. Church, Grand Treasurer.

Twenty Past Grand Officers and Present and Past Masters protested in writing against the installation of Dr. Austin as Grand Secretary. James W. Powell, M. D., was the present Grand Secretary, but could not and would not retain the position longer. On March 8, 1854, he was highly complimented by Grand Lodge presenting him with a very valuable watch and chain. The Grand Lodge granted Dr. Austin temporary consideration as to whether he would accept the position; the objection to him, as contained in the protest, was, that he was a resident of the country, and the Constitution required the Grand Officer to be chosen from the city. Brother Austin was a member of Clinton Lodge,

No. 140, located at Waterford. It was ascertained he was a city resident, although not a "*legal*" resident. On June 11 Brother Austin accepted the position and was installed Grand Secretary.

RIGHT WORSHIPFUL JAMES MCMURRAY AUSTIN, GRAND SECRETARY,

was a native of Washington County in this State, having been born at Salem, 1813. He attained collegiate honors at Schenectady in his twenty-sixth year, and received his diploma as Doctor of Medicine at Albany some four years thereafter, immediately entering upon his profession at Waterford and Lansingburg.

In 1853 he removed to the city of New York, where his professional reputation commanded a continuance of an extended and profitable practice, which, in connection with his popularity, at once gave him high distinction in this community.

The Masonic history of the Brother is a fitting parallel with his professional record. In Phoenix Lodge, Lansingburg, May 2, 1844, he first beheld Masonic light, and in this body for several years, he filled every office in its gift, and for a series of successive terms was its presiding officer; on taking his dimit prior to his removal to New York, he was honored by a parting reception, being one of the largest and most enthusiastic gatherings ever congregated within the rural districts of the Empire State.

In July, 1853, Brother Austin affiliated with Mariners' Lodge, New York City, and continued therein until the revival of Howard Lodge, No. 35, in 1857, with which he became associated.

In 1849 Brother Austin was exalted in Royal Arch Masonry in Phoenix Chapter, No. 133, wherein he held high station. Some four years subsequently he became associated with Phoenix Chapter, No. 2, of New York City, in which he held prominent offices; and in 1856 adjoined Orient Chapter, No. 138, and served as High Priest for two con-



Fraternally Yours
James M. Austin

GRAND SECRETARY, 1853 to 1881.

secutive terms. In 1862 he became a member of Jerusalem Chapter, No. 8. In the Grand Chapter of this State he was elected Presiding Officer in 1859, having already served as Deputy therein; and subsequently, in 1868, at the triennial conclave, held at St. Louis, he was chosen General Grand High Priest of the General Grand Chapter of Royal Arch Masons in the United States.

He received the Cryptic degrees in Adelpic Council, No. 7, and was created a Knight Templar in Morton Commandery, No. 4, in 1854. In the Ancient Accepted Scottish Rite, Northern Jurisdiction, he achieved its grades in 1856, up to and including the 32d Degree, which last grade he obtained in Cosmopolitan Consistory at New York, and in 1866 was honored by having been crowned with the 33d Degree.

He was the continuous Grand Secretary from the days of Dr. James W. Powell, in 1853, till his decease, December 2, 1881, when he was succeeded by Edward M. L. Ehlers.

The twenty-one

PROTESTANTS AGAINST THE INSTALLATION OF REUBEN H. WALWORTH AS GRAND MASTER

quoted the under-lying principles of Masonry and the incidents of the Morgan excitement as the text of their protest, and it is an important historical document:

To the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York:

The undersigned, members of your Most Worshipful Grand Body, respectfully protest against the installation of Worshipful Brother R. H. Walworth, Grand Master elect, for the following reasons:

That it appears, from testimony which your protestants believe is uncontradicted, that during the "dark days" of Masonry, Brother Walworth lent the powerful aid of his name and pen to the injury of the Institution; and while we, as citizens, cheerfully acquiesce in the justice of the honors

which have been, and are now, accorded to him as an eminent jurist and an exalted member of a learned and honorable profession, we cannot, as Masons, be content to see him elevated to the highest dignity of our time-honored Institution.

Further, that the great reputation which Brother Walworth has so fully earned, furnishes one of the strongest grounds of our present objections against him, because at the time when prejudice against the Institution swept over the land, it was clearly the duty of those who stood high in the world's esteem, as divines, statesmen, legislators, and jurists, to sustain the landmarks of their Masonic faith, and to shield the integrity of the Institution against the unjust aspersion of its unscrupulous opponents. And that those who, being recognized as the pillars of society, the exponents of our laws and religion, considered it necessary to leave our temples, and recommend our brethren to cease their ancient rites in the days of adversity, certainly should now abstain, *if they were then honest in such opinions*, from being candidates for our honors at *this* time, when our principles have been fully vindicated, the violent passions once arrayed against us have subsided, and prosperity unparalleled (at least in modern Masonic history) now prevails in this jurisdiction.

Your protestants have been informed, and believe, that during the time alluded to, Brother Walworth ceased to be connected with any Lodge of Masons, and has only reunited himself with the Fraternity since calumny and unjust reproach against us have been allayed, and peace restored.

That your protestants do not speak on light grounds will be fully apparent when we make known to the Most Worshipful Body that in the letters addressed by the late Wm. L. Stone to the Hon. John Quincy Adams on "Masonry and Anti-Masonry" (published in 1832), which have been made a text-book of abuse, the following language occurs: "I am satisfied," says Chancellor Walworth, in a letter now before me (W. L. Stone), "that the evils of keeping up the institution hereafter will more than counterbalance any good which

in this country can possibly be effected by it. And this has determined me, for the purpose of quieting the alarms of the community, and preserving the peace of neighborhoods, as well as to prevent divisions in the Church of our Divine Master, to recommend that Masons should submit to the *reasonable demands* of the public, to cease their meetings, and that the Lodges surrender up their charters" (p. 565).

We might refer also to the extracts on pp. 561 and 562, which are equally strong in showing Brother Walworth's opinions at that time as being against Masonry.

All of which is respectfully submitted.

Oscar Coles, Past Grand Master.

Robt. D. Holmes, Master, Lodge No. 272.

Thomas Dugan, Sen., Lodge No. 178.

Samuel C. Swartz, Master, Lodge No. 208.

George Clansey, Master.

Frederick Fawcett, Past Master, Lodge No. 8.

Wm. Lyons, Master, Lodge No. 287.

John B. Ewing, Master, Worth Lodge, No. 210.

N. Morison, Past Master, York Lodge, No. 197.

A. Hinckley, Enterprise Lodge, No. 228.

P. C. Shaver, Master, George Washington Lodge.

Royal G. Millard, Senior Warden, Sylvan Grove Lodge.

C. B. Burckhardt, Independent Royal Arch Lodge, No. 2.

Thos. Hyatt, Past Senior Grand Warden.

George R. Finn, Master, Temple Lodge, No. 14.

Sigmund Adler, Master, Washington Lodge, No. 85.

James W. Powell, M. D.

Richard Thum, Past Master, York Lodge, No. 197.

Abraham S. Leonard, P. M., Solomon's Lodge, No. 196.

Chas. W. Willetts, Benevolent Lodge, No. 192.

Nehemiah Peck, Master, Polar Star Lodge, No. 245.

The former Chancellor, Reuben H. Walworth, on June 10, 1853, having consented to accept the position of Grand Master, presented himself in Grand Lodge and requested the protest to be again read, when he addressed the Grand Body as follows :

"Most Worshipful Grand Master and Brethren :

I presume the protest has been presented from the best of motives, but under an entire misapprehension of the facts. I was never a renouncing Mason, and no man ever heard me speak one word in derogation of the Institution. On the other hand, at all times and under all circumstances, when I had occasion to speak thereof, I have strenuously defended it, and insisted upon the purity of its principles as one of the noblest of charitable institutions.

I was made a Mason at Plattsburg soon after I was of age, and for several years presided over the Lodge and Chapter at that place. In 1823 I was appointed Circuit Judge, and removed to Saratoga Springs, my present residence. But my official duties as judge and chancellor for the next twenty-five years rendered it impossible for me to discharge the duties of an affiliated member of a Lodge, though I occasionally visited the Lodge at the place of my residence, while one existed there, and during that time I was made a Knight Templar at Plattsburg.

Shortly before the commencement of the Morgan excitement, I was holding a circuit at Plattsburg, at which a Mason, and who was also a member of a church of the same denomination of Christians to which I belonged, was charged with the crime of murder. He had seduced his wife's sister, and was charged with having gone from the communion table to his residence, and in the absence of his wife, destroyed the illegitimate child of her sister, born during such absence, to conceal its birth and his guilt. During that circuit I attended a Masonic festival, and being called upon for a toast, I considered it my duty to proclaim to my brethren and to the world, that neither Masonry nor Christianity was answerable for, or chargeable with, the crimes of unworthy members or professors. I accordingly delivered a toast, using as far as I recollect, the precise language quoted in the 561st page of the book referred to in the protest, which toast is as follows :

‘ It is the duty of Masons, as well as of Christians, to throw the broad mantle of charity over the imperfections and frail-

ties of their brethren ; yet neither should ever permit themselves to extend its ample folds for the purpose of screening those who have disgraced themselves, and disturbed the peace of society by their crimes.'

This toast was published with the proceedings of the festival ; and I am sure, brethren, no member of this Grand Lodge will say this is not proper Masonic language, and a pure Masonic sentiment.

The language marked as a quotation at page 562 of the book, and referred to in the protest, is not attributed to me by the author of that book. I never used it, and never saw the quoted paragraph until this morning, to my recollection. I suppose it was used by some Anti-Masonic agitator.

The paragraph set forth at length, in the protest, taken from another page of that book, is my language ; but I never used it publicly, or intended it should be made public. It is, I believe, a correct extract from a private letter to an officer of a Lodge, in reply to a letter from him, requesting my opinion as to the expediency of yielding, for the time, to the Anti-Masonic storm that was then sweeping over this and most of the Northern States. I may have erred, brethren, in my opinion, but if I did so, it was an error which was common to a very large portion of the wisest and the best Masons of the State. There is no reasoning with a whirlwind, but wisdom dictates that you should sometimes bend before the blast. So I thought, and such was the opinion of most of the Fraternity in this State at that time."

Most Worshipful Brother Willard, Past Grand Master, offered the following resolution, which was read and adopted on June 11 :

"Resolved, That the explanations given by our M. W. Grand Master elect, of the matter set forth in the protest against his installation, are full, complete, and entirely satisfactory to this Grand Lodge, and an abundant refutation of any inference injurious to his reputation as a man and a Mason,

and that the views expressed by him, when properly explained, add to, rather than detract from, his high character, and are cordially approved by this Grand Lodge, containing as they do an express denial of any fact or principle in Masonry, which would lead its votaries to shelter or defend moral wrong or guilt, or to disturb the peace, or destroy good order in civil society."

THE DEPUTY GRAND MASTER'S APPEAL, AND THE REPLY.

The Deputy Grand Master, Joseph D. Evans, on June 24, 1853, addressed an appeal to the Fraternity, treating of the foregoing protest, and the course of Masonic action of the Grand Master Walworth pending the dark period of the Morgan excitement, and alluded to the Honorable Chancellor, saying: "We have cause to rejoice and feel proud of the selection, for he will add new dignity to the office which so many able men have heretofore adorned. His pure character and moral worth, his distinguished reputation in our own country and in Europe, his attachment to the Masonic institution, his clear and cool judgment, all mark him as the man peculiarly fitted for this high Masonic office." Allusion was then made to the three objections to his Masonic expressions, as contained in "Letters on Masonry and Anti-Masonry," by William L. Stone, to the Hon. John Quincy Adams in 1832; that, of one of the expressions credited to the Chancellor, he had never seen or even read it; that, of a second, he acknowledged the parentage, explained the circumstances that warranted it, and claimed the expression was eminently Masonic; and that, of the third, written in March, 1828, and first printed in October, 1831, it was a paragraph in a private letter to a friend and officer of a Lodge, at the time when "That fearful excitement which swept over our land like a moral pestilence; which confounded the innocent with the guilty; which entered even the temple of God; which distracted and divided churches; which sundered the dearest ties of social life; which set the father against the son and the son against the father;

arrayed the wife even against her own husband—and, in short, wherever its baleful influence was most felt deprived men of all those comforts and enjoyments which render life to us a blessing.” That as an apologetic excuse, if excuse were necessary, it was but an expression parallel and in consonance with the views of many most eminent Masons, that for a time at least there should be a bending to the storm, and that the officer of the Lodge should surrender his warrant. Stone, in his letters (p. 565), even quotes Chancellor Walworth as “a Mason, and strongly opposed to political Anti-Masonry,” which evidently shows he was not looked upon as a renouncing Mason. Brother Evans contended that the expression was not such as might not be honestly entertained by a true-hearted Mason.

To all this, twenty-seven protestants made lengthy and earnest reply claiming loyalty, and stating: “They did not then, nor do *we* now, design, in the remotest degree, to withhold from you, Sir, any of the powers, privileges or immunities incident to the office of Grand Master.” Among many striking points presented were the statements that Grand Master Walworth remained unaffiliated from 1823 to January 19, 1852, and that a stronger “attachment” to the institution would have been evinced if he had re-affiliated in 1847, when released from his official duties as Chancellor of the State. That long disfranchisement from Masonry must have resulted in lack of knowledge of Masonry, and especially of its government, discipline and work, rendering Brother Walworth unsuitable for the office of Grand Master. That a debt of gratitude was due to those who had stood the heat and burden of the day, who had preserved the Institution in its integrity, and saved its Masonic existence. Argument and deductions were entered into tending to show the responsibility of the Grand Master for all the expressions hereinbefore quoted from Stone’s work, that they were more than inimical to Masonry, and that the very privacy of the note in his correspondence rendered the wound more dangerous to the Fraternity.

SKETCH OF REUBEN HYDE WALWORTH,

Grand Master in 1853.

In 1868, Grand Master Stephen H. Johnson spoke as follows of Chancellor Walworth, who died at Saratoga Springs on November 28, 1867: "Few men have been held in higher estimation, both in public and private life, than Most Worshipful Brother Walworth. He was elected Grand Master in June, 1853, but on account of his varied business avocations declined a re-election at the end of his term. His address to the Grand Lodge, as Grand Master, gives evidence of the high-toned thought and unobtrusive piety for which he was eminently distinguished. He was educated to the legal profession, and passed the early years of his manhood in the practice of the law. Soon, however, his perseverance and industry raised him above the common level and attracted public attention. On April 24, 1823, he received the appointment of Circuit Judge for the Fourth Judicial Circuit of this State. At that time he was comparatively a young man. Yet he discharged the important duties of his station with credit to himself and to the entire satisfaction of the public.

On April 19, 1828, he was elevated to the office of Chancellor, which position he continued to occupy until the Court of Chancery was abolished by the Constitution of the State, a period of about twenty years. In the several judicial positions occupied by him he evinced great legal research, sound, discriminating judgment, and, above all, unflinching integrity.

Living to a ripe old age, he has gone to a well-earned rest, leaving to us, as men and Masons, an example worthy of emulation."

THE SECOND ST. JOHN'S GRAND LODGE, 1853.

For a period of years the Masonic times seemed out of joint; obligations were not highly revered, charges of unmasonic conduct were quite common, and a sense of Masonic

honor seemed to be generally wanting. Probably this was incident to the turmoil created by the Morgan episode, whereby many of those who had been professors of the principles of the Institution found it convenient to renounce the association, or to modify their attachment to it, forgetful that the result of such course was a shadow on their uprightness and on the record of their lives. Schisms were common in the Grand Lodge; Lodges in their individual capacity would at times withdraw their allegiance, and claim independence, and divisions at times existed between members of the same Lodge. As has been read herein, the Grand Lodge would frequently be treated with contumely, silence, or at times with unbecoming language. Instances were numerous and continuous; thus in September, 1853, Washington E. Jackson refused to answer a summons of the Grand Steward's Lodge, and he was expelled. Holland Lodge, No. 8, was in collision with St. John's Lodge, No. 1; and Hanover Lodge, No. 152, with Forest Lodge, No. 166. A disturbing convention of Masons was held in Rochester, and the Warrant of Delta Lodge, No. 242, with its properties, were demanded in consequence of its withdrawing its allegiance, and connecting its fortunes with one of the other Grand Lodge claimants to regularity.

On June 9, 1853, Reuben H. Walworth was elected Grand Master of the Grand Lodge of the State of New York, whereupon Brother Henry C. Atwood gave notice of his withdrawal from the Grand Lodge, and called upon the Lodges that formerly composed the St. John's Grand Lodge to follow him, during the period of the Grand Mastership of Reuben H. Walworth; Brother Atwood declaring he would not sit in a Grand Lodge with one so objectionable, and who had uttered so public a denunciation of the Fraternity as the words following: "That the Fraternity was well suited to the dark ages when men could neither read nor write, and when the hand of every man was turned against his fellow; but in this enlightened age, when men have the light of science, enlarged education, the right of private judgment, the restraints of law well administered, the humanizing

influence of religion and benevolence deeply imprinted on the heart, an institution of this kind should be scouted at and trampled beneath the feet." It was alleged by Brother Atwood that these words were uttered by Chancellor Walworth, on the steps of the City Hall, in response to the Committee that waited on him to invite him to be active within the lines of the Fraternity.

To verify the incident, and especially the precise language of the Chancellor on the steps of the City Hall, is among the impossibilities. While not credited by many, evidently the charge was believed by some, although denied by the Chancellor. In a much milder form, and under other circumstances, as hereinbefore recorded, an expression of a somewhat similar tenor was the subject of the protest presented against the installation of Reuben H. Walworth, as Grand Master in 1853.

Brother Walworth was Grand Master for one year. The St. John's Grand Lodge continued as a separate organization for a period of six years, although Brother Atwood had announced that his outgoing was to continue only during the pendency of the Chancellor's Grand Mastership.

The number of Lodges represented in Grand Lodge in 1853 was one hundred and ninety-eight; the number represented in 1854, notwithstanding the schism, was two hundred and twenty-one.

SYMBOLIC LODGES AND THE SCOTTISH RITE INTERDICT.

Prior to Henry C. Atwood's declaration of withdrawal the following occurred :

A Brother, James Foulhouse, Commander of the Louisiana State Supreme Council Scottish Rite, which Council was one of the disturbing elements among the Symbolic Lodges in that State, came to New York for consultation as to establishing a Supreme Council of that Rite in each State, with power to grant Warrants for Lodges to work in the Symbolic degrees of that Rite. This met with favor from Brother Atwood. A Supreme Council was established for the State

of New York by reorganizing the Supreme Council of which Brother Atwood was then at the head.

In March, 1853, two Warrants for Symbolic Lodges were issued by this New York State Grand Council—one Warrant to authorize a Lodge to be known under the distinctive title of "John, the Forerunner, No. 1," to work in the English language; the other Warrant to establish the Lodge "La Sincerité No. 2," to confer the degrees in the French language. No. 1 was to work under a critical translation from the French; the Warrant was finally recalled before work was commenced, but the Lodge La Sincerité No. 2 was opened and continued its work.

Grand Master Randall, on June 7, 1853, after referring to the occupancy of rooms in the same building by Lodges under obedience to this Grand Lodge with the clandestine Pythagoras Lodge, and deprecating the same, stated:

"I am informed that one or more Lodges, in the Scottish Rite, have been established within the last few months in the city of New York, under the patronage and countenance, or assumed authority of a distinguished Past Grand Master in this Grand Lodge; and that a part or all of the persons so associated, have withdrawn from some of our subordinates. This subject should be inquired into, and the facts ascertained and laid before the Grand Lodge and the Fraternity. And if it is seriously attempted to set up a rival rite in the first three degrees, such action of the Grand Lodge should be had as may be considered justifiable, and likely to prevent it."

Subsequently "a communication was received from Lodge L'Union Française, No. 17, and also the correspondence between the R. W. Joseph D. Evans, Deputy Grand Master, and M. W. Henry C. Atwood, relative to the organization of Lodges under the Scottish Rite."

On motion of Most Worshipful John D. Willard the whole subject was referred to a Special Committee, consisting of Worshipful Brothers John L. Lewis, Jr., William Seymour, and John F. Brown.

On the afternoon of June 10 a communication from Most

Worshipful Henry C. Atwood, upon the above subject, was received and referred to the same committee.

THE H. C. ATWOOD SCOTTISH RITE LODGES DECLARED CLANDESTINE.

The Committee on the evening of June 10, 1853, through their Chairman, John L. Lewis, Jr., presented a unanimous report, which was received, and the four resolutions appended thereto adopted. It was as follows:

“The Committee to which was referred the subject of the establishment of certain Lodges in this jurisdiction, to confer certain degrees, said to be those of Entered Apprentice, Fellow Craft, and Master Mason, by another body, claiming to be a Masonic body with Grand Lodge powers, but working in the Scottish Rite, and to which was also referred a communication from M. W. Henry C. Atwood, respectfully report as follows:

That they have given the subject submitted to them a careful and attentive consideration, and deem the information communicated to them as reliable and undoubted, and the fact of the establishment of such Lodges an invasion of the jurisdictional rights of this Grand Lodge, not less flagrant than that committed against the rights of Virginia by the Grand Orient of France, and which was condemned, not only by this body, but by all the Grand Lodges of the Union, who took notice of the matter. There is this distinction between the cases, that the Grand Orient was under a misapprehension, and promptly and magnanimously retracted the offensive act, but no such plea can in this case be set up. A Grand Lodge has, of undoubted right, supreme control over the Symbolic degrees within its temporal jurisdiction, and the Councils of the Scottish or ‘Ancient and Accepted Rite,’ both at Charleston and Boston, while claiming to have originally had these degrees in their system, and under their control, have published to the Masonic world their formal abandonment of them to the Grand Lodges of the different States, so that it is not even left as a disputed jurisdictional question. This body, therefore, cannot, in self-respect, or in

the protection of her undoubted rights of supremacy, do less than to resist this invasion of its authority.

We, therefore, submit the following resolutions as embracing our conclusions upon the different matters submitted to us :

1. *Resolved*, That Brother Atwood, having voluntarily abandoned his position as a Past Grand Master, all his rights and privileges as such shall henceforth cease.

2. *Resolved*, That we regard the fact of the establishment of Lodges to confer any degrees of Masonry (under whatever rite they may claim), by any Masonic authority other than this Grand Lodge, upon any person who is not a Master Mason, as an invasion of the rights and privileges of this Grand Lodge, and as such, it shall be sternly rebuked and resisted, as this Grand Lodge has, of undoubted right, sole, original, and exclusive jurisdiction over those degrees in this State.

3. *Resolved*, That the persons who have received, or shall receive said degrees, or what purports to be said degrees, in the above-mentioned Lodges, shall be and are hereby held to be clandestine Masons ; and all Free and Accepted Masons under the jurisdiction of this Grand Lodge are hereby strictly forbidden to have any Masonic intercourse or communication with them, and this interdiction shall apply to all Grand Lodges that may hereafter acknowledge the authority of said Grand Body of the Scottish Rite.

4. *Resolved*, That any Lodge in this jurisdiction, which shall hold its meetings in the same room with any Lodge of irregular and clandestine Masons, subjects itself to the disciplinary action of this Grand Lodge—such acts being strictly forbidden.

All which is respectfully submitted.

JOHN L. LEWIS JR.,	} Committee.
J. F. BROWN,	
WILLIAM SEYMOUR,	

NEW YORK, June 10, A. L., 5853."

In 1855 the members of La Sincerité Lodge, No. 2, established by the Atwood Supreme Council, which had been

working in the Scottish Rite, but who suspended labor in 1854, and who were formerly members of *La Union Française*, No. 17, disbanded, and applied to the Grand Lodge for the State of New York for a dispensation for a new Lodge, which was granted to them after they had made Masonic acknowledgment of true allegiance.

EXPULSION OF H. C. ATWOOD, R. B. FOLGER, C. W. WILLETTS, AND
OTHERS.

In September, 1853, Brother Charles S. Westcott presented charges against Brother Henry C. Atwood, which were referred to the Grand Officers with power. The Committee consisted of Brothers Joseph D. Evans, Jarvis M. Hatch, Finlay M. King, James M. Austin, and Charles L. Church; and were the Deputy Grand Master, Senior and Junior Grand Wardens, and the Secretary and Treasurer of the Grand Lodge, who reported on December 6, 1853, that

“The charges which were preferred against Bro. Henry C. Atwood, for unmasonic conduct, at the last Quarterly Communication, having been referred to the undersigned, with power, had Bro. Atwood summoned to appear before the Grand officers, on this 27th of September, 1853, at the Grand Secretary’s office, to answer or plead to said charges.

In a communication received from him, he not only refuses to appear as required, but declines to do so, in very abusive and unbecoming language, thereby manifesting, in this contempt, gross unmasonic conduct.

We therefore order that Bro. Henry C. Atwood be, and he is hereby expelled from all the rights and privileges of Freemasonry.”

Charges having been preferred against Brothers Robert B. Folger, Charles W. Willetts, Robert E. Roberts, Charles J. Waterbury, John E. Ewing, Richard Thum, A. J. Fisher, and R. S. Van Tassell for unmasonic conduct; their cases were referred to the Grand Stewards’ Lodge, before whom, on September 27, 1853, these Brethren refused to appear,

presenting communications that were unacceptable and un-masonic, and they were expelled. From time to time, within the period of three to six years, a number of these Brethren made requests to be re-admitted, which was granted by the Grand Lodge.

In like manner, and at the meeting of September 27, Brother John B. Ewing was expelled for contumacy.

In the matter of the settlement of differences the Committee on Foreign Correspondence, in its argument as to why it could not accept mediation on the part of the Grand Lodge of Pennsylvania as between the Grand Lodge of the State of New York and any other claimant to Masonic organization and power, urged as follows :

“We conceive that a proposition for mediation between the Grand Lodge of New York, or any other regular Masonic body, and the *Scottish Rite* organization, lately established in the city of New York, would require an abandonment of all self-respect, and would be conceding to them *some grounds* for continuing their unlawful assemblies, for which there is not now the shadow of a pretext. If the proposed mediation should be unsuccessful, in inducing them to abandon their organizations, it would be a *quasi* acknowledgment that they were right in their position.”

We will now follow the history of the Grand Lodge of the State of New York to the time of the disbandment of the Second St. John's Grand Lodge in 1859; then give the version of the difficulty as recited by the leaders of the latter named Body before resuming the History of the Grand Lodge.

THE GRAND LODGE OF THE STATE OF NEW YORK, 1854.

Union of Local Grand Lodges. Action by Massachusetts Grand Lodge.

The Grand Lodge of Massachusetts in December, 1853, adopted a series of resolutions, of which the following is their own analysis :

"1. They provide that every visiting brother from New York shall, previously to his examination, furnish to the Examining Committee of the Lodge, a Diploma, or Certificate, under the seal of his Grand Lodge, and the signature of its Grand Secretary, that he was regularly made a Mason, and that he is now in good standing as such.

2. That if he were unlawfully made; that is, in a Lodge not regularly constituted by competent authority, and as such recognized by this and a majority of the Grand Lodges in this country; then, and in that case, that he has been regularly obligated and healed, in the only way known to established Masonic usage.

3. That he was so healed by lawful Masonic authority.

4. That he is no schismatic, or disturber of the peace and harmony of the Craft.

5. That he is true in his allegiance, and obedient to the laws and authority of the lawful Grand Lodge of New York, over which the Hon. Reuben H. Walworth presides as Grand Master."

The above gave rise to a resolution, presented by Right Worshipful Robert Macoy, March 7, 1854, calling for a committee of five to prepare a report upon such action, "to the end that it may obviate the necessity of delay in definitely acting upon a subject which is calculated to prove obnoxious to many of our Brethren who became our associates in 1850."

The Special Committee reported in June, 1854; the report was elaborate, and enters largely into the field as to processes of *healing*, questions of regularity, and precedents for the union of St. John's Grand Lodge with that of the Grand Lodge of the State of New York; and concludes with the following opinion with addenda thereto, the final resolution being adopted:

1. That this Grand Lodge, in issuing warrants to the subordinate Lodges of the late (the first) St. John's Grand Lodge, after the dissolution of said St. John's Grand Lodge,

and on their application, was justified by Masonic usage, as well as by a due regard to the highest interests of the Craft.

2. That it is both improper and impossible now to distinguish between the members of the subordinates of the late St. John's Grand Lodge, and declare some who are now members in good standing in our Lodges and elsewhere to be illegal Masons. This would be applying to them the principle of an *ex post facto* law, alike unknown to Masonry, and distasteful to ourselves.

3. That any attempt to comply with the requisitions of Massachusetts in this respect will be unjust to a large number of our members, and a forfeiture of self-respect on the part of this Grand Lodge.

Your committee therefore submit for the consideration and action of the Grand Lodge the following preamble and resolution, viz. :

Whereas, The Grand Lodge of the State of New York is sincerely desirous to cultivate fraternal relations with the Grand Lodge of Massachusetts, in common with the great Masonic family throughout the world ; and

Whereas, The adoption of certain resolutions by the Grand Lodge of Massachusetts, at its Communication in December last, in reference to visiting members of subordinate Lodges from New York, must tend to disturb, if not ultimately to destroy those relations ; therefore

Resolved, That the Grand Lodge of Massachusetts be affectionately and earnestly requested to reconsider said resolutions.

ROBT. MACOY,	} Committee.
JAMES H. PERRY,	
JOHN W. SIMONS,	
WM. A. WOODCOCK,	
H. F. L. BUNTING,	

POWER OF GRAND MASTER ON QUESTION OF APPEAL.

Right Worshipful Jarvis M. Hatch presented at the Quarterly Meeting of Grand Lodge, held September 6, 1853, a

copy of what purported to be the proceedings of a Convention of Masons at Rochester, the consideration of which the Acting Grand Master, Joseph D. Evans, declared to be out of order. On December 6 following, a protest was presented in the following terms :

“ To the Most Worshipful Grand Lodge of New York :

The undersigned respectfully present the following protest against the action of R. W. Joseph D. Evans, acting Grand Master, at the last September Communication.

The following were the circumstances :

A communication was presented from R. W. Jarvis M. Hatch, from a convention of Masons held in the city of Rochester, in September last, to take into consideration the question (proposed by R. W. Thomas Dugan, Sen., to this M. W. body, and by it referred to a select committee) of a division of this Grand Lodge into two separate and independent jurisdictions.

The M. W., acting Grand Master, decided it out of order, and refused to receive the communication.

A motion was made and seconded, ‘that the paper be read.’

The M. W., acting Grand Master, refused to put the motion.

A motion was made and seconded, ‘that the paper be received.’

The M. W., acting Grand Master, refused to put the motion.

An appeal was made and seconded, against the decision of the M. W. acting Grand Master, and he refused to put the question of appeal.

Your protestants respectfully urge that the Grand Lodge of New York is a representative and legislative body. That there is no superior or other judicial tribunal which can correct its errors, or render justice to those whom it may improperly deprive of their rights and privileges; for though an appeal may be said to lie to the Grand Lodges of the world, the remedy is so remote and inaccessible as to be of

no practical use. That when the Grand Master refuses to put questions, he constitutes himself the sole judge of what business can be transacted by the body. That such a course is, in the opinion of the undersigned, opposed not merely to the principles and practices of Freemasonry, but is in direct conflict with the civilization and spirit of our age and country; it assumes that the members of the Grand Lodge are not fit to be trusted with ordinary legislative business. That as men and as Masons, sent by our Lodges to represent them in this M. W. body, we cannot, in our legislative capacities, submit to what we conceive to be so unwarranted a stretch of power—a power which, if submitted to, at once annihilates the legislative functions of Masonry, and so far removes the ancient landmarks as to transform it into an unmitigated individual despotism.

Your protestants further respectfully represent, that if this course of action is to be continued, it must inevitably lead to schisms, to scenes of confusion, or perhaps to disruption of the Grand Lodge itself.

Your protestants further represent, that in thus strongly commenting upon the decisions of the acting M. W. Grand Master, they do so with the most perfect confidence in the purity of his intentions.

ROBERT D. HOLMES,

W. M. of Mystic Tie Lodge, No. 272.

THOMAS DUGAN, Jun.,

W. M. of Chancellor Walworth Lodge, No. 271.

WM. LYONS,

W. M. of Continental Lodge, No. 287.

F. FAWCETT,

Past Master, Holland Lodge, No. 8."

TWO GRAND LODGES PROPOSED.

In 1853, sundry cross-arguments, at times serious threats, as to the establishment of two Grand Lodges in the State, had appeared in the daily secular as well as in the Masonic press, especially those by "A Country Past Master,"

with rejoinders by "A City Past Master," published in the *Masonic Union*. These, together with a circular by Thomas Dugan, Sen., Grand Treasurer, advocating such a measure, tended to create a feverish feeling among the Brotherhood. A meeting was held in July in Saratoga, at which Brownsville Lodge, No. 53, recommended the division of the Grand Lodge into a Southern Grand Lodge of the State of New York and a Northern Grand Lodge of the State of New York. Valley Lodge, No. 109, of Rochester, on July 18, unanimously adopted a resolution to the same effect. Finally, a "convention of officers and delegates of subordinate Lodges, Grand Officers, and Past Grand Officers of the Grand Lodge of New York, was held in the city of Rochester on the second day of September, 1853."

By this communication, it appears that *thirty-two* Lodges—no mean number, and no small indication of public sentiment—were represented, when the following resolutions were, after full discussion, adopted :

"Resolved, That this convention consider that the interests of the Masonic Fraternity in this State will be best promoted by a division of the Fraternity of this State into two Grand Lodge jurisdictions.

Resolved, That this convention recommend to the several subordinate Lodges, at an early day, to take the question of division of the Grand Lodge into consideration, and express their opinions thereon, and certify the same to the Committee of the Grand Lodge on that subject."

The controlling reasons given for a division of the State into a government by two Grand Lodges were economy, greater financial equality, more equitable charity distribution, a settlement of the disturbing question as to rights of Past Masters, allayment of sectional feeling, and personal and Lodge convenience.

Finally, the Grand Treasurer, Thomas Dugan, Sen., introduced in the Grand Lodge a preamble and series of resolutions, which were sent to a committee consisting of the Grand

Master and ten members. On the evening of the same day other preambles and resolutions of like nature were referred. Finally, a resolution was presented "That all propositions, no matter from whom emanating, having for their object a division of the Grand Lodge of the State of New York into two or more jurisdictions, though made with good and honest intentions, cannot be considered otherwise than treasonable to the Institution."

Four years later, on June 1, 1858, a Brother Heighway offered a resolution, which was declared unconstitutional, to create three District Grand Lodges, which shall be subordinate to a Supreme Grand Lodge to meet every three years.

THE PROCEEDINGS OF THE ROCHESTER CONVENTION AS TO A
DIVISION OF THE GRAND LODGE.

At the Convention held in Rochester, on September 2, the resolutions adopted by Yonnondio Lodge, No. 163, were presented for consideration, and as a base for formulatory proceedings. So strong and pertinent were the reasons set forth that they are herein produced. These resolutions gave effect to the arguments urged in the Address of the Committee of the Convention, which finally found their way to the Grand Lodge.

THE ARRAIGNMENT BY YONNONDIO LODGE.

"Resolved, That the continuance of the schism in the Masonic Fraternity of this State which occurred on June 5, 1849; the fact of the persistence of a small portion of the Craft in keeping up in the city of New York an organization at No. 600 Broadway, claiming and exercising the usual powers of a Masonic Grand Lodge, in direct hostility to the known obligations and duties of true Masons, and the rights and authority and Constitution of the Grand Lodge of the *State of New York*; the pending and protracted continuance of an important and expensive lawsuit instituted by them, which seems likely to come to no immediate conclusion; the admitted necessity of an amicable settlement, or of other and

equally expensive litigation before the questions in dispute will be finally and really determined. The additional fact of the establishment, within a recent period, of two German Lodges in the city of New York, chartered by the Grand Lodge of Hamburg, in opposition to the wishes and repeated protests of the Grand Lodge of New York, and in conflict with a general International Law of the American Grand Lodges, sanctioned by the constitutions, regulations, and practice of England, Ireland, Scotland, and France, and those of South America and Mexico, that where there is a constitutional Grand Lodge established it shall have sole jurisdiction of all Masons within its own territory, of whatever nation, language, or country by birth; and the intention, deliberately avowed and promulgated, of the promoters of these German Lodges to establish a German Grand Lodge, in defiance of this law and the Constitution, authority, and wishes of the Grand Lodge of New York.

The establishment within the past year in that city of two clandestine Lodges, to work in the Scotch, French, or modern Rite, under warrants issued by P. G. Master Henry C. Atwood, contrary to the Constitution of our Grand Lodge; and the probability of the formation of a Grand Lodge in that Rite.

The surrender since the recent Annual June Communication of the Grand Lodge, held at New York, of the warrants of two Lodges held under its Constitution, viz.: Benevolent, No. 192, and Keystone, No. 235; the passage of resolutions by them conflicting with the dignity, honor, and authority of the Grand Lodge; the call by the former of a convention of Lodges in the city of New York to form another clandestine Grand Lodge; the repudiation by it of the authority of the present Grand Lodge, and its Grand Officers, Constitution, and Regulations; the declaration of a determination by the latter to continue to meet, and make Masons, in virtue of the Ancient Charges, and authority of Lodges prior to 1717, in England, without a Warrant or Dispensation from any Grand Lodge; the opening of her doors to the members of all, clandestine as well as regular Lodges, of whatever

rite; her entire repudiation of the authority of the Grand Lodge; and the act of both these Lodges in withholding their records, funds, and other property from the Grand Lodge upon the surrender of their warrants.

The threats made in the city of New York of effecting a forcible disruption of the Grand Lodge, rivaling that of 1849, if an amicable separation and division of its territory, funds, and property is not agreed to; the introduction of a proposition in the late June Communication by a Past Grand Officer and member of a city Lodge for such division of territory, funds, and property, a proposition which appears to be received with favor by a majority of Lodges and members of the Order in the city, and also by the clandestine Lodges and their members, with the idea of an ultimate union between them, either pacific and friendly toward the present Grand Lodge if division is granted, or factious if refused.

The continued discontent of city Past Masters who were such before 1849; the very general practice of Members of the Order in the city of New York of holding Masonic intercourse with such as have been suspended or expelled, either by the Grand Lodge, the Grand Steward's Lodge, or by Subordinate Lodges, notwithstanding the regulations forbidding it; and of some Lodges even permitting the constant visits of suspended Brethren, contrary to Article 66 of the Constitution.

The habitual and constant encouragement and delivery of the usual Masonic Lectures in that city, contrary to the provisions of Article 96 of the Constitution, thus setting at nought the authority of the Grand Lodge, and defeating the object of a Lodge of Instruction, the efforts of Grand Visitors or Grand Lecturers, and generally every effort to produce a uniformity of work and lectures in the State.

And finally, the general distraction and disunion of the Craft in that city, and their importunate demands to be allowed to separate from the Lodges out of the city, and govern themselves in their own way, with many other reasons which involve the peace, honor, and ultimate prosperity of the Craft in this jurisdiction, have induced the

members of this Lodge to believe, most reluctantly, it is true, that the separation demanded by our city Brethren is both necessary and politic—necessary because elements are at work to produce a forcible disruption if a peaceable one does not occur; and expedient or politic, because of two evils it is wise to choose the least.”

THE ADDRESS OF THE CONVENTION TO THE LODGES

on a division of the Grand Lodge, having recited some portions of the contents of the above quoted resolutions, proceeds to take up the schismatic spirit that had pervaded the Grand Lodge from the date of its organization; and also treats of the “Compact” of 1827, in a strong light, and with such force of argument that it is well to lay some of its paragraphs before those readers who may be interested in the subject of the Union of the Country and City Grand Lodges at the time of the general upheaval of Masonry in 1827. The address says:

“Schism and dissension can be traced back to 1785; it showed itself in 1817 and in 1819, and in 1823 resulted in a division (not of the jurisdiction, but) of the Grand Lodge, on the questions in dispute between city and country; some of the old Lodges, chartered by the Old Grand Lodge in London, not under the Duke of Athol, not coming in under our Constitution until 1822, and the old leaven of division between ancient and modern—London and York—continuing to produce feelings of division, incapable of settlement on any basis yet tried in this State; both the Grand Lodges from 1823 to 1827 exercising unrestrained and concurrent authority over the whole State, and yet not conflicting essentially, and each recognized and in friendly fellowship with all the other Grand Lodges of the Union and the world.

Prosperity crowned the efforts of each, the country Grand Lodge increasing much the more until the anti-Masonic excitement almost extinguished the light of Masonry in the State, and drove them together for self-preservation from

the effects of that horrible tempest and persecution. But the very *basis of union* of the two bodies was, by an artful commingling of interests, sectional in its very nature, and fraught with the fruitful seeds of after dissension, schism, and quarrels.

Trusting nothing to common integrity, good faith, Masonic principle, or the general interest, and putting no faith in the just decision of after majorities, it partitioned off the offices, so as to deny certain ones to the country and certain others to the city; giving the city the active, efficient, and controlling offices, except one, and all the salaried offices and paying representatives '*as heretofore*,' and planting the headquarters permanently, as was thought, in the city of New York. The proxy rule was a restriction upon, and not a grant to the country, for before 1827 country Masters and Past Masters might represent *five* Lodges, instead of *three*, as thus enacted; so that the country gave up all and got nothing for its concessions, except a shelter from the political persecutions then rife in city and country, and that shelter in a place rented at an enormous rent. Representatives were paid the same after as before this period. But salaries were very soon raised. There was no *restriction upon them*.

This treaty, negotiated, agreed to, and ratified on the principle of self-interest by the city—this '*compact*,' so now dubbed—stood in the records of the Grand Lodge as '*Resolutions 1, 2, 3, 4, 5*,' until 1843-45, in which years a movement to amend the Constitution was made, and it was referred in 1843 to a committee to report a revision.

All legislators and jurists know that a subsequent clause in a will, or an act of legislation, which will, by express terms, control or interpret a former, is to be taken as a rule, in preference. This '*compact*' formed no part of the '*General Regulations*' reported and adopted in 1844-45, but stood in the records of the Grand Lodge from 1827 to 1845 as simple '*Resolutions*,' '*operating*,' however, as '*General Regulations*,' and now stand, and from 1845 to this time have stood separately and apart by themselves as *Resolutions*, or a *Compact*, or *Treaty*. And the *General Regula-*

tions of 1845, as of previous revisions and periods, are in the reprint and elsewhere called, erroneously, 'Constitution.' The clause referred to in this 'Constitution' which defeats the attempt to make a *land-mark*—or unalterable law—of the compact, is Article 107, entitled 'Repealing Clause,' and is, *verbatim et literatim*, as follows :

'The former written Constitution of this Grand Lodge is hereby repealed; and all General Regulations, and *Resolutions operating as such*, which have been *heretofore adopted* by this Grand Lodge, *and which are not embraced in this Constitution, are hereby revoked and annulled.*' "

Now, a careful examination of the Constitution, that is, of the General Regulations, of which Article 107 forms a part, will show that every essential feature of the "Compact" so called, was re-enacted in the Constitution. Articles 7, 21, 23, except the following :—

1. That there ought to be but one Grand Lodge in the State.
2. That it ought to be held in the city of New York.
3. That the Grand Secretary and the Grand Treasurer shall be chosen from the city.
4. That the Grand Master, or the Deputy Grand Master, shall be chosen from the city of New York, the other from the country.
5. The two Wardens from some other part of the State than the city of New York.
6. That Past Masters shall not be represented by proxy.

These six clauses in the "Compact," and "which are not embraced in this Constitution," are, by the express terms of Article 107, "REVOKED AND ANNULLED."

They had not been in force at any time since June 7, 1845. And therefore it would have been justifiable in the majority of the Grand Lodge at any annual election since that date to elect all the Grand Officers "from the city," or "from the country." And a Grand Secretary or Grand

Treasurer, though residing in the country, or belonging to a Lodge in the country, was eligible. There was no constitutional or "compact" restriction against electing both Grand Master and Deputy Grand Master "from the country," or "from the city," nor the Wardens "from the city."

"There is not now, and never was any provision, either in the Constitution or Compact, *requiring* the records and archives to be *kept in the city of New York*; they might be removed into the country at any moment, constitutionally, by the vote of the Grand Lodge, or by the officers having them in charge. This our city brethren, who have critically read the Constitution, have well understood long ago. The Compact only *recites* the fact of their '*being in the city.*' That is the whole of it. And as to the meetings, none but the *annual* meeting is required by Article 7, or any other part of the Constitution, to be held '*in the city of New York.*' That meeting *must* be held there; but the quarterly and special meetings may be held elsewhere, and the records, archives, and funds may be kept elsewhere, and the Grand Officers may be elected from "elsewhere," and the Constitution interposes no obstacle.

Still, the country, although vastly in the majority for some years past, has never attempted to do this. It has acted in good faith and friendship with the city, and because the *annual* meeting had to be held there, it has left the records, archives, and funds there, and elected their custodians 'from the city,' as also either 'the Grand Master, or the Deputy Grand Master,' according to the provisions in the Compact, 'revoked and annulled' in 1845. And it has, therefore, for convenience *and peace* suffered the quarterly meetings to be held there, and most special meetings.

The time has come, brethren, when these things can no longer remain so. They might be patiently endured, perhaps, much longer, if our city brethren could be content to abide by the laws of the Institution, observe and 'support' as they have all once engaged to do, 'the Constitution of the Grand Lodge,' pay homage and respect to the Grand Master and the Grand Officers for the time being, when duly

installed ; strictly conform to the edicts of the Grand Lodge ; make no innovations in the body of Masonry ; admit no visitors but those made in or belonging to a regular Lodge ; give regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice ; be good men and true, and strictly obey the moral law.

This conduct of theirs forces us unwillingly to assent to and even wish for a separation. We can sustain the principles of the Order without them. We trust they may do the same, disconnected from us.

Thus stands the question, brethren. We, and not they, are the injured party. It is we and not they who have suffered most by the connection. We and not they are losing money by it. If their conduct could injure us, while we conduct with propriety, in the estimation of the Masonic world, or if it has done so, it is we who should seek, nay, demand, vehemently, the dissolution. By agreeing to it we can save thousands every year, to devote to useful objects, and to charities. Or we can reduce the revenue and expend less. We can, with one-half the funds now on hand, build us a hall, the rents of which will pay all the printing expenses and salaries necessary in the country. We can buy land and establish an asylum and school with our savings in a very few years. Now there is no prospect of it. We can accumulate a Grand Lodge Library, and possess suitable regalia and furniture and accommodations for our sessions, and can pay less, as we please, to our representatives. We can exclude intoxicated persons and punish infractions of Masonic law.

But now discipline has lost its force. We can continue our foreign correspondence as fully as we do now, and even cultivate a firmer alliance and more intimate friendship with foreign sister Grand Lodges, for we shall then not have schisms and law-suits and quarrels to distract and disturb us.

We can have more frequent visitation, and a system of lodge instruction adapted to our wants. Our Grand Officers will all be known to us, and we to them. A unity and perpetual kindness of feeling may be produced and cultivated,

and impostors and clandestine Masons be shut out of our halls and assemblies.

And, in all probability, the relations between us and our city brethren may, soon after the establishment of the Division of Jurisdiction, and their and our independence, when our interests are disconnected, be placed on a better footing than even while under one jurisdiction, and become more friendly, kind, and conciliatory in the same manner as those of other societies and ecclesiastical bodies have done upon amicable separation. This we believe to be true; and in the earnest hope that it may prove so, and with a conviction that division must, and will, and should take place the present year, we submit the whole subject to the members of the Order, with our respectful good wishes in favor of a just, correct, and fortunate result.

JARVIS M. HATCH, Yonnondio, No. 163.

E. PALMER, Washington, No. 240.

MERRITT BROWN, Phoenix, No. 115.

JAMES McLEAN, Seneca, No. 113.

JOHN P. CLINE, Concordia, No. 143.

N. T. HALL, Monroe, No. 173.

H. M. WARREN, Fishers, No. 212.

ELI BEACH, Penfield Union, No. 154.

DAVISON MOSIER, Union, No. 154.

E. W. WOOD, Renovation, No. 97.

BENJAMIN H. AUSTIN, President.

CHARLES G. JUDD, First Vice-President.

MERRITT BROWN, Second Vice-President.

E. DARWIN SMITH, } Secretaries."
T. C. EDWARDS, }

THE GRAND LODGE ACTION ON A DIVISION OF THE GRAND LODGE.

Deputy Grand Master Joseph D. Evans had taken strong ground that no such subject as a division of the Grand Lodge was in order before the Grand Lodge, and could not be brought before or entertained by it. It was, however, deemed better to dispose of the whole subject by a strong

Committee; and the Grand Master, Reuben H. Walworth, as Chairman, with Brothers John D. Willard, Charles Scholey, John L. Lewis, Jr., Nelson Randall, L. A. Sykes, John Van Buren, Thomas Dugan, John W. Simons, Frederick Fawcett, and Caleb D. Barton were assigned the duty of examination, consideration, and report.

It is hardly deemed necessary to go over the two very lengthy reports made in June, 1854, and published in full in the Proceedings.

The majority, seven of those first-named above, reported with decision, and therein presented this resolution, which contains the argument in the report :

“Resolved, That, in the opinion of this committee, there should be but one Grand Lodge in the State of New York ; to continue, as it is, the representative and head of the whole Masonic Fraternity ; and that a division of the jurisdiction is inexpedient.

The majority of your committee, who came to the conclusion stated in the resolution, do not deem it necessary to decide the important question, whether a division of this Grand Lodge into two or more separate and independent jurisdictions can be rightfully made, by an amendment of the Constitution, in the manner prescribed for in that instrument. As to that question, there is some difference of opinion among the members of your committee constituting that majority. But all of those members consider it wholly inexpedient and improper to attempt to divide the Masonic jurisdiction in this State between two or more Grand Lodges organized either territorially or upon the principle of elective affinity ; that is, the principle of allowing each subordinate Lodge to determine for itself the question with which Grand Lodge it will elect to be thereafter connected.

The members of the whole body of Ancient Craft Masons throughout the world are, and for ever should remain, one great family or brotherhood ; actuated by the same principles, and engaged in the same great and heavenly work of promoting brotherly love, benevolence, and charity. And in

this family or brotherhood, no differences should be permitted to exist, except that most commendable difference, or rather emulation, as to who shall work most diligently and effectively for the general benefit of the whole Fraternity, and who shall best agree in promoting brotherly love, peace and harmony among all the members of the great Masonic family. The idea therefore of dividing this or any other Grand Lodge upon the principles of elective affinity merely without regard to the territorial limits to be assigned to the several subdivisions, would appear to be inconsistent with this general principle of the Order. It would also be contrary to the practice which has so long prevailed in the United States; and which practice, with a few exceptions, your committee believe to be the existing practice wherever Masonry is known. Indeed, a division upon such a basis, and not by States or kingdoms, or other territorial boundaries, would be, in its effect, the adoption of that erroneous principle which a foreign Grand Lodge has attempted to introduce here by chartering Lodges within our territorial limits; which erroneous principle the Grand Lodge of this State has heretofore condemned, and hitherto most zealously and faithfully resisted. Upon no other principle, however, than of such an elective affinity, as your committee believe, could any division of this Grand Lodge be effected which would be likely to be at all satisfactory to most of the Lodges which are located in the city of New York and its vicinity."

The questions of economy, financial advantages, convenience, etc., were duly discussed.

The minority with great strength argued that they had been deprived of the opinion and the weight of judgment of the Lodges of the State by the denial of the privilege to be allowed a canvass of the constituents of the Grand Lodge.

"The undersigned, therefore, consider the action of the committee is a failure, from its not having inquired what were the real wishes of the Masonic body in this jurisdiction;

and that the resolution, as reported by the majority, that there should be but *one* Grand Lodge in the State, is but the individual opinions, of that majority; and while, from the high standing and past and present official position of these gentlemen, their opinions, even if formed too long ago to be shaken now, are entitled to all possible respect and consideration, yet they are not to supersede or override the opinions of the great mass of the Fraternity, from whom they and all of us here assembled have received our Masonic position.”

The minority claimed separation essential, unity impossible; that consent to a division was better than violent revolution and disruption, which was inevitable.

The discussion of minor points ended, the following resolutions were appended to the minority report :

“Resolved, That in view of past difficulties, and those now existing, and having their origin in the antagonistic interests of city and country, and with a view to the ultimate harmony of the Craft, and the furtherance of its true interests, this Grand Lodge will divide into two separate and distinct jurisdictions, with such distinctive titles as may be agreed upon, mutually acknowledging each other’s sovereignty in the particular district of the State assigned to it.

Resolved, That a committee of ten, equally divided between the city and country, be appointed by the Grand Lodge, with instructions to consider and prepare such arrangements as may be necessary to carry out the above resolution, in a just and equitable manner, and report during the present session.

THOS. DUGAN, SEN.,
JOHN W. SIMONS,
F. FAWCETT.”

The majority report was recommitted, and again reported with this resolution :

“Resolved, That there should be but one Grand Lodge in the State of New York, to continue, as it is, the representative and head of the whole Masonic Fraternity in the State; and that therefore a division of the jurisdiction is inexpedient.” This was adopted on June 7, 1854.

THE TEMPLE OF WASHINGTON.

The application of the Grand Lodge of Virginia for a donation to the temple and statue to General Washington was met with favor, and it was ordered that one hundred dollars be annually appropriated for five years.

AN EPIDEMIC IN LOUISIANA AND ALABAMA,

calling for Masonic aid, gave rise to the Grand Lodge donation of one thousand dollars for the widows and orphans of the State of Louisiana, and five hundred dollars to those of the State of Alabama.

SPECIAL MENTION BY THE GRAND MASTER.

The June Session of 1854 opened with a roll of 286 Lodges and over 15,000 enrolled members. The Grand Master, Reuben H. Walworth, announced that the combined number of Lodges under irregular organizations did not exceed 30; that Prince Lucien Murat had been installed Grand Master of the Grand Orient of France; and that an amicable interchange of communications had taken place with that Orient, also with the Grand National Orient of Peru, through Brother Richard H. Hartley, the duly appointed representative. Furthermore, that this Grand Lodge had assisted in laying the copestone of a noble monument which the Masons of Connecticut had erected at Danbury to the memory of our deceased Brother, Major General Wooster, of the army of the Revolution, “reminding us that it is a Masonic duty to sacrifice even life when necessary for the welfare of our country, and the preservation of the rights and liberties of our brethren.”

IRREGULAR GRAND ORGANIZATIONS.

That "shortly after the close of our last annual communication, two or three Lodges which had been connected with us surrendered their Warrants, and several persons who had been members of those Lodges formed, in connection with others, an unauthorized and spurious Masonic Association, which they styled St. John's Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York. This and the irregular and unauthorized association over which Mordecai Myers now presides are still in operation, and each claims to be a legitimate Grand Lodge. Delta Lodge, No. 242, located in Brooklyn, subsequent to our last annual communication, without surrendering its warrant, adopted a resolution to withdraw its allegiance from this Grand Lodge, and to connect itself with one of those irregular and unauthorized associations. For this and other acts of insubordination it has been called upon and directed to surrender its Warrant, which direction it has not yet complied with. The irregular Lodges which hold their meeting at Pythagoras Hall, claiming to act by virtue of authority from the Grand Lodge of Hamburgh, also continue their meetings in that hall; and Lodges instituted by Henry C. Atwood to work in the Scottish Rite, have continued to confer what they call Masonic degrees upon persons who are not Master Masons, contrary to the resolution of this Grand Lodge adopted at its last Annual Communication.

In August last, during my temporary absence from the State, the Deputy Grand Master issued a circular to the several Lodges under our jurisdiction, forbidding all Masonic intercourse with any of these irregular associations or organizations, or their adherents or subordinates. And it is hardly necessary for me to say that this act of the Deputy Grand Master, which was necessary to enforce and preserve the legitimate authority and jurisdiction of this Grand Lodge, has my unqualified concurrence and approval."

The Grand Lodge resolved that in its opinion meetings for Masonic purposes on

THE HOLY SABBATH DAY

are improper, and they are hereby prohibited. A similar declaration was made by the "Country Grand Lodge" in 1825 (see page 426).

DIMITS OF THE RIGHT WORSHIPFUL BROTHERS JOHN W. SIMONS AND DANIEL SICKLES

were granted by the Grand Lodge, June 10, 1854, at the special requests of said Brothers; the dimission to cover "membership, and a full discharge from all the rights, privileges, honors, and responsibilities of the Order." The former was readmitted June 6, 1856.

The Grand Lodge resolved that

THE USE OF PROFANE LANGUAGE

rendered any Mason liable to the disciplinary laws of the Craft.

Twenty-seven Warrants had been issued during the year and twenty-six Dispensations had been granted. In 1850, there were 101 Lodges under the jurisdiction; in 1854, there were 286. The balance of moneys from the preceding year, added to the annual receipts, amounted to \$16,843.75.

The Committee on Foreign Correspondence, in 1854, had already acquired the faculty of presenting an extended report, as eighty-three closely printed pages will show; appended thereto being a dozen resolutions of more or less importance, mainly of a conditional or temporary nature, others taking their place and rank in the Regulations.

The election in 1854 resulted in Brother Joseph D. Evans being chosen Grand Master; John L. Lewis, Jr., Deputy Grand Master; Finlay M. King, Senior Grand Warden;

James Hyde, Junior Grand Warden; and the remainder of the officers of 1853 were re-elected.

MOST WORSHIPFUL JOSEPH DAVIS EVANS, GRAND MASTER.

This pillar of strength and devoted Craftsman was born in New York City, July 28, 1807, and died in the city of Brooklyn, September 11, 1888. The last sad rites were held at the Church of the Messiah, on Thursday, September 13, when a large concourse of sorrowing relatives and friends evidenced the profound grief that pulsed in every heart, and it must have proven a balm of comfort to those who mourned that our brother had never given cause for sadness before.

His early life was marked by no special circumstance beyond the fact that religious privileges and culture were not the least he enjoyed at his father's hearthstone.

He first began business in Central Virginia, in which he achieved phenomenal success; however, he remained there but a short time when he returned to the city of New York, with whose name and commercial fame and prosperity he afterwards became closely connected and identified. For many years he was president of the New York Tobacco Board of Trade.

Brother Evans was made a Mason in 1842, in Marshall Lodge, at Lynchburg. Shortly after this he removed to Richmond, and in 1848 he returned to New York, where his associates, with great unanimity, complimented him with documentary evidence of their regard, and as an earnest of their fraternal affection presented him with a Past Master's jewel.

His Masonic record in the Empire State is full of interest, not only personal to himself, but in that relation which honorably connects his name with the written and unwritten history of years.

In the adjustment and settlement of the Grand Lodge troubles of 1849, Brother Evans took an active part, and by his prudence and cool judgment did much to bring harmony out of chaos and confusion, and to establish prosperity and



JOSEPH D. EVANS,
GRAND MASTER, 1854 and 1855.

peace ; and the constitutional legislation inaugurated by him in 1857 was the keynote to that harmonious union which finally culminated in 1858, under such pleasant and memorable auspices.

In 1854 he was elected Grand Master of the Grand Lodge, the duties of which office he filled with marked ability and to the entire satisfaction of the Craft, who showed their appreciation of his services in their behalf by presenting him with a massive silver service as an earnest of their fraternal love and esteem.

To Brother Evans is due much of the credit of initiating and putting in operation the system of diplomatic representation between the several Masonic powers of the world, which has since so largely conduced to the interchange of fraternal relations everywhere.

He was equally an energetic worker in capitular, cryptic, and chivalric advancement, and in the Ancient and Accepted Scottish Rite. In 1862, he became an Inspector General of the Thirty-third grade, Northern Jurisdiction, U. S.

1855.

DEATH OF RIGHT WORSHIPFUL JOHN VAN BUREN, PAST GRAND
SENIOR WARDEN.

The Grand Master, Joseph D. Evans, in his opening address to the Grand Lodge on June 5, 1855, feelingly alluded to the death of Right Worshipful John Van Buren, who was Junior Grand Warden under Grand Master General Morgan Lewis in 1831 and 1832, and Senior Grand Warden during 1833 and 1834.

Brother Van Buren was the son of Martin Van Buren, the President of the United States, and was familiarly known as "Prince John," as he had been honored with a dance with her Majesty the Queen of England.

Grand Master Evans in his address said :

"The soul of our well beloved Bro. JOHN VAN BUREN has taken its everlasting flight ; his well known seat is vacant ;

it was, as you well recollect, always near the East. His manly form, benignant demeanor and unobtrusive deportment are vividly impressed upon our memory. He was ever watchful of the true interests of our institution, a friend to the needy and oppressed, and a firm and unflinching adherent to our ancient laws and regulations; in his death we have sustained a great loss, but we have the consolations afforded by the happy reflection, that he has gone to meet a rich reward, and that his memory will ever flourish as the green bay-tree. Bro. VAN BUREN died in January last; at his request his remains were consigned to the tomb by his brethren, who assembled in large numbers, to unite in the sorrows of the family and participate in our last solemn rites, and as the sympathetic tear which silently expressed their grief at his unexpected loss, fell upon his grave, the evergreen, deposited (by hundreds of kindred hearts) within the tomb, proclaimed, with trumpet power, the everlasting truth, that his body will rise and become as incorruptible as his soul."

Dispensations had been granted for establishing thirty-four Lodges during the year preceding June, 1855.

INITIATION OF THE LAME CONDEMNED.

The Grand Lodge approved a resolution introduced by the Committee on the Condition of Masonry, that it was a violation of a landmark to make a Mason of one who has the disability of lameness, occasioned by a shortened and crooked limb, an act that had taken place in Temple Lodge, No. 14.

THE REVISED WORK OF THE CRAFT,

as presented by the Grand Lecturer, was pronounced by the Grand Master, Joseph D. Evans, as very gratifying, meeting with general approbation. That it was "the same taught by Preston, Webb, Cushman, Cross, and men of their day, and was in general practice throughout the United States; . . . that Past Grand Master Chancellor Walworth, our Grand Chaplain, the Rev. Bro. Town, together with four

other old Masons, recognized and stamped it as the same, substantially, that was taught and familiar to them forty to fifty years ago." As the above-named Ritualists, Preston and others, differed as to the proper Masonic forms and ceremonies, there seems ample room for surprise for the above and similar remarks in the Grand Master's Address of June 5, 1855. The encomiums on the *Revision* are thus further set forth: "It is now three years since the Grand Lodge commenced a revision of the work. . . . The chaotic rubbish had to be removed, predilections and prejudices overcome, before Truth could rear her towering arch, self-supporting and self-capped, to the admiring gaze of the devotees of Masonry's Ancient Landmarks; but thanks to patience and perseverance, success, equal to all expectation, has crowned the effort. Its merits have borne it on approving wings to distant quarters of the State, and it is now practiced and adhered to, in the main, by scores of our Lodges."

The subject of the new revision went to a Committee, who reported on the following day, recommending the election of a Grand Lecturer under the Constitution, at a salary of one thousand dollars, who shall reside in the City of New York; and other Lecturers who shall receive for their services, their actual expenses, and two dollars per day during the time that they are attending a call.

In the mean time the Committee on Work reported, and moved, "that in the judgment of the Grand Lodge, uniformity of work in the various Lodges under this jurisdiction is essential to the highest prosperity of the Craft. That the Grand Lodge is not prepared at present to adopt and authoritatively enjoin upon the Lodges under its jurisdiction any particular form of work." This was immediately adopted by the Grand Lodge.

On June 8, Brother A. Colo Veloni was declared elected Grand Lecturer. And on the succeeding day the Grand Lodge

"*Resolved*, That the work of the Grand Lecturer be submitted to the Grand Officers with power to receive or reject his standard as they may see fit."

Accordingly at the close of the Session the Grand Officers met and agreed as to the standard work. As determined, the Grand Lecturer exhibited his version of the Ritual to the Grand Master, Joseph D. Evans, in the presence of the Grand Secretary, and it was rejected as a standard.

During the passing years there had existed a Lodge of Instruction, mainly under the direction of Charles Scholey, and to it reference was usually had for correction of presumed errors in Work.

The Grand Master, Joseph D. Evans, declared in his address of June 3, 1856, that :

"It is as obvious as the existence of the sun, whose emitted rays diffuse themselves and illumine the earth, that there is not a uniformity of work—in every minutiae—in this, or any other jurisdiction in this country; in ours, I might almost say with certainty, that there are scarcely two Lodges who work precisely alike; indeed it is more than probable that the two oldest and brightest Masons in our Grand Lodge will not have exactly the same version, and yet we find young Masons of a month or a year's existence, declaring the version in which they were instructed to be the old ancient work, from which there can be no deviation. . . . It is certain that there is not a Lodge in America which has at this time the same work as practiced in England (if the work exhibited to us by some English brethren be the same as that now performed there, and of which I have no doubt). If, then, these things are so, to whom or where shall we go to find the Ancient Work? Each one assumes his to be correct, and yet all differ; while there is scarcely a Mason but is so exceedingly tenacious of his version, as to be unwilling to empower his brother to arrange the work, with a view of securing a uniform system. Each wishes his own adopted, notwithstanding such an event is as impracticable as it would be to annihilate Masonry.

The Grand Officers, perceiving these difficulties, charged the School of Instruction at its organization, to suffer no departure from the Ancient Customs, as they are generally

understood, but in the non-essentials, to 'give and take,' until a system should be agreed upon, exhibiting consistency and *good English*. It was in this spirit that the Grand Master was prepared to receive Bro. COLO VELONI's version of the Ritual. In conversation with the Master of the Lodge of Instruction and with the Grand Secretary, this course was agreed upon. It was consequently a source of regret that we found so much to yield as to render it impossible to agree. It was the intention of the School of Instruction to conform to the work that might be agreed upon in the compromise."

On June 7, 1856, the Grand Lodge abolished the Lodge of Instruction; voted Brother A. Colo Veloni, for his services as Grand Lecturer, five hundred dollars; elected Brother William H. Drew the Grand Lecturer, without a fixed compensation; and as a souvenir presented the Great Lights used in the Lodge of Instruction to Brother Charles Scholey. An appropriation of five hundred dollars to Brother Drew was made on the following June, and the sum of two hundred and fifty to Brother Colo Veloni as his Assistant. The services of the Grand Lecturer were then settled at three dollars per day and necessary expenses, to be paid by the Lodges employing him.

The lengthy reports presented by the Grand Lecturer, William H. Drew, to the Grand Lodge, and printed in full in the Proceedings of 1857 and 1858, are remarkable documents and worthy of frequent reference. It was in this latter year the compensation to the Officer was made one thousand dollars. It was ordered that the State be divided into Grand Lecture Districts, to be geographically designated by the Senatorial Districts, and that conventions be called in such districts.

GRAND LODGE AND LODGE LIBRARIES.

Grand Master Evans having earnestly brought to the attention of the Grand Lodge the subject of circulating

Masonic Libraries, a committee was appointed that favorably urged the subject upon the Fraternity, in so far that the first five Officers of the Grand Lodge were appointed a "Library Committee," to organize and commence the formation of a Grand Lodge Library, with power to draw for a sum not exceeding five hundred dollars for the ensuing year, 1855, to purchase books, etc. ; and recommending subordinate Lodges to appropriate an annual sum for the purchase of Masonic books and periodicals, and the establishment of Lodge Libraries. In 1856 the Grand Master reported that there had been a large increase in the number of volumes in the Library, and that the Lodges had taken up the subject in earnest, as was evidenced by the noble beginning made by Chancellor Walworth Lodge, No. 271.

A UNIVERSAL CONGRESS AT PARIS.

In April, 1855, a circular letter was received from the Grand Orient of France, requesting the appointment of a Delegate to a Masonic Universal Congress to be held in Paris on June 1. Most Worshipful John D. Willard, being then about to visit Europe, was appointed Delegate. The object of the meeting was to bring the Masons together from all parts of the world for an interchange of social and fraternal expressions of reciprocal love and affection. In the report of the Committee on Foreign Correspondence, made in 1856, will be found the proceedings of the Universal Masonic Congress, assembled at the Orient of Paris in June, 1855, by decree of H. R. H. Prince Lucien Murat, Grand Master of the Masonic Order in France, together with the Decree containing six articles, and an address by the Grand Master.

The Congress was opened on June 8, and closed on the 14th. Divested of all extrinsic matter, the result of the Congress was the enunciation of the following Ten Averments :

1st. This Congress will only submit such measures, few in number, as bear the character of evident utility ; are clearly

defined, and in all cases manifest the greatest respect for the accepted and internal customs of each country.

2d. It is proposed to all Grand Lodges on the globe that no diploma shall be given to a brother who has not attained the degree of Master Mason.

3d. The adoption of a standard form of diploma is proposed to all Masonic authorities. The diploma to be in Latin, with a translation in the national language; and to have also a testamentary formula, setting forth the desire of the recipient that after his death it may be returned to the Lodge from whence it emanated.

4th. A Permanent Commission of five members is hereby constituted. The Commission will have its seat at Paris, in the Temple of the Grand Orient. It is charged with the duty of forwarding to the various Masonic authorities the propositions and publications of the Congress; to keep up its correspondence; to receive all letters, communications or propositions emanating from Grand Orients or Grand Lodges, or from individual Masons desirous of offering the fruit of their meditations to the Congress; in a word, all that may be deemed useful in forwarding its labors. And finally, they are to fix the time and place for the next meeting of the Congress.

The Commission is composed of the following illustrious brethren :

CHEVALIER DE ROSENTHAL,	for the Netherlands.
COUNT DONOUGHMORE,	“ England.
JOHN DOVE,	“ the United States.
HEULLANT,	“ France.
RAZY,	“ France.

In case of the inability of any of the above named Brethren to serve, the Grand Master of the Grand Lodge, or Grand Orient, to which he may belong, will designate his substitute.

5th. Masonic authorities are in future to abandon the practice of constituting Lodges in countries where Masonic powers already exist.

Authorities having Lodges in the territories of other powers, should consent to these Lodges passing under the actual authority of the Grand Lodge having jurisdiction over the territory where they are located.

The Lodges are to be left to their own discretion, and the authorities of the countries where they are located should treat them with fraternal consideration.

6th. Before proceeding to the initiation of a non-resident, inquiry shall be made of the authorities of the country to which the candidate owes allegiance, except in well authenticated cases of emergency.

7th. Masters of Lodges in conferring the degree of M. M., should invest the candidate with the words, signs, and grips of the Scottish and modern rites.

8th. This meeting, considering the apron as the symbol of labor, that it has always been an important symbol in Masonry, that it is in general use, purposes to decide—that in all Masonic assemblies the apron is indispensable.

9th. Convinced of the great utility of a regular and uninterrupted correspondence between the various Masonic powers, the Congress invites all Masonic authorities regularly to exchange copies of their printed proceedings.

10th. The Congress insists upon the necessity of certain central points in each country, for the reception of correspondence, whence it could be diffused throughout the jurisdiction.

In 1858 the congratulations of the Grand Lodge were tendered to the American member of the Permanent Commission, and thanks for his having proposed the city of New York as the place of the next meeting of the Congress.

NEW GRAND LODGE JEWELS AND REGALIA. INITIATION FEE.

The Grand Lodge in 1855 indulged in an entirely new and magnificent set of jewels and regalia for its officers, expending therefor the sum of nine hundred and twenty dollars. It determined the minimum fee for initiation at fifteen dollars.

At the election all the Grand Officers were chosen for another term.

The Worshipful Brother Sewall Fisk presented to the Grand Lodge a very large and exquisitely bound Holy Bible.

SEWALL FISK

was Tiler of the Grand Lodge for over eighteen years, and thus his kind and genial face had become familiar to the officers of Lodges throughout the State. He was the Master of Mariner's Lodge, No. 67, and held many distinguished positions in the various branches of Freemasonry; he earned and wore all his honors worthily and meekly. He was a man of unusual weight and physical proportions, with a benign countenance. He died in the city of New York in August, 1868, at the good old age of eighty years.

POWER TO EXCLUDE A MEMBER FROM HIS LODGE.

The Committee on Condition of Masonry reported at length as to the legal right of the Master to refuse admission of a member of his own Lodge, and submitted a resolution in these words, which they recommended for adoption :

"Resolved, That the Master of a Lodge has the legal right to exclude, temporarily, any brother, whenever, in his opinion, his presence will disturb the peace and harmony of his Lodge."

1856.

PAST GRAND OFFICERS DEFINED.

The Grand Lodge, on June 6, 1856, adopted the following resolution :

"Resolved, That the true meaning of the words 'Past Grand Officers,' in section 90 of the Constitution, is that it refers to and embraces only Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Treasurers, and Past Grand Secretaries, and no others who may have held office in the Grand Lodge."

Fifteen Brethren, through Brother Finlay M. King, presented a Memorial stating they were Trustees of a proposed

MASONIC HALL,

appointed by the Lodges located in this city, through a convention of Delegates, that they were about to make application to the Legislature for a charter enabling them to hold and convey real estate, etc. Brother George Law was the elected President ; Brother C. S. Westcott, Vice-President ; Brother John W. Simons, Secretary. The Grand Lodge was invited to unite with the Trustees in the noble enterprise. The Grand Lodge approved of the contemplated work.

No result having been obtained from this proposition, the subject slumbered until June, 1861, when Brother C. S. Westcott presented another preamble and resolution, calling for a Committee of Five to present a plan for the organization of an association for the purpose of building a hall, which was adopted.

THE BOARD OF RELIEF.

The mode of dispensing Masonic charity by the Lodges in this city gave rise to an involuntary action upon the part of certain Brethren and Lodges, and led to the following resolution, introduced by Brother Robert Macoy in 1855 :

“Resolved, That this Grand Lodge sanction the organization of a convention of Masons acknowledging the jurisdiction of this Grand Lodge, to be composed of delegates from the several Lodges located in the cities of New York, Brooklyn, and Williamsburgh, who shall have power to elect proper officers, make regulations for their government, and transact such other business as shall be deemed necessary for the distribution of aid to the poor and indigent of the Fraternity.”

On the succeeding June, 1856, Thomas S. Sommers introduced a similar resolution which is explanatory of itself :

“Resolved, That the plan proposed by a Convention of Delegates from the subordinate Lodges of the cities of New York and Brooklyn, held on the 31st day of May last, for the organization of a Board of Masonic Relief for said cities, meets with the hearty approbation of this Grand Lodge, and that the funds to be hereafter appropriated by this Grand Lodge, when not in session, to charitable purposes, or such proportion thereof as the Grand Officers hereinafter named shall designate, shall, in the cities of New York and Brooklyn, be distributed through the said Board, with the approbation and consent of the Grand or Deputy Grand Master, the Grand Secretary, and the Grand Treasurer, who shall constitute a permanent Committee for that purpose, and the said Board shall report their doings in the premises at each and every Communication of this Grand Lodge.”

This resolution went over for another year. In June, 1857, however, a report came from the Special Committee, consisting of Brothers Thomas S. Sommers, John Reed, and George W. Ray, in which they stated that they had expended \$1,497.25.

The Grand Lodge favored the movement and adopted the following :

“Resolved, That this Grand Lodge approves of the system of distributing Masonic charity pursued by the Board of Relief of the cities of New York and Brooklyn, and recommends her subordinate Lodges in those cities to co-operate therein, and to the Lodges in other cities of the jurisdiction the adoption of a similar plan.”

In addition thereto an appropriation of two thousand dollars was made, to be expended under the judgment of the Board.

A similar sum was appropriated in 1858, but so divided that sixteen hundred dollars were set apart for the city of New York and four hundred for Brooklyn, and the latter amount was expended under the association which took the name, “Masonic Relief Association” of Brooklyn.

In June, 1858, it was proposed to divide the State into thirty-two District Boards of Relief, and apportion about two thousand dollars in charity for said districts, but the Finance Committee declared deficiency of Funds.

GRAND STEWARDS' LODGE.

In June, 1855, an effort had been made to reorganize the Grand Stewards' Lodge, but the opposing report of the Committee on Constitution and By-laws was sustained by the Grand Lodge. The adoption of the new Constitution of 1854 had abolished the Grand Stewards' Lodge, and the Grand Master had most strenuously argued that no adequate substitute had been provided. To restore this adjunct to the Grand Body new provisions were presented in 1856, and referred for examination and report; majority and minority reports were the result, which were laid on the table, and the subject was never thereafter favorably acted upon.

SECTARIANISM.

The Grand Lodge on June 9, 1855, appointed a Committee of three in relation to matters of sectarianism being introduced into the devotional services either in the opening or closing of a Lodge, or during the conferring of degrees. The Committee consisted of Brothers Finlay M. King, Robert D. Holmes, and Lionel Jacobs. The majority, Brothers Holmes and Jacobs, reported June 6, 1856, as follows:

"That they have given the subject the most careful and critical examination, in the belief of its vast importance to the well being of the Craft generally, but more especially in places like the city of New York and in other large commercial towns, where the exigencies of trade and commerce, the pursuit of the scientific, the fine and the mechanic arts, bring to us as visitors and as resident members brethren from all parts of the globe, and of the most varied and diverse religions or theological opinions.

That if the traditions of the Craft, which we have been

taught to regard as truth, and the landmarks which have been handed down to us are to be relied upon, Masonry, in her earliest days, must have been in its spiritual teachings and religious requirements simply and purely theocratic. That even now we have preserved to us, although surrounded and in conflict with the errors and innovations which centuries of religious changes and commotions have engrafted upon the ritual of the Fraternity, the pure and primary doctrine, that a belief in Deity and his power is the only theological profession which Masonry requires the neophyte to avow before taking the initial steps in the light of our principles and the knowledge of our *arcana*.

That your Committee believe that the most inexcusable departures from Ancient Landmarks have been from time to time permitted in the Old World and continued in the New; and that the greatest error, and one which will tend to the impairing of the general beneficial influences of the Fraternity, and which will, if continued, ultimately take from it that cardinal principle of universality which underlies its usefulness, has been, and is, the attempt to make it a Christian institution by means of engrafting upon it devotional exercises of a character conformable to that distinct belief or faith.

That your Committee believe the present manner of dedicating our subordinate Lodges to be wrong and entirely unsanctioned by any Masonic law, usage, or custom, prior to 1717. That although the matter is not strictly embraced within the subjects contained in the resolutions referred to your Committee, yet the relationship of each to the other gives them the liberty of referring to it. The Mohammedans believe their prophet to have been the direct messenger of Deity on earth. Many of the Chinese believe that the eternal spirit of wisdom and power spoke through the lips of Confucius. Some worship the Infinite under the name of Brahma, and believe in Siva as the sole mediator between God and man.

Our aboriginal brethren address their supplications directly to the GREAT FIRST CAUSE, and recognize no intermediate intercession or power. The Jews utterly repudiate the

divinity of the founder of the Christian sect; and many, who have no belief in common with those whom we have named, natives of enlightened Europe and America, are Deists. Yet each and all of these would be acceptable candidates to Masonry, if their qualifications were equally good in other respects. This fact is a source of the greatest pride to all right-minded Masons, for through it our Fraternity unites men of every clime, sect, and opinion, and "conciliates true friendship amongst those who might otherwise have remained at a perpetual distance." True Freemasonry should view all these conflicting religious opinions with an impartial eye and without preference, leaving all Masons, as individuals, to entertain and live by the dictates of any particular religion which their reason and consciences may sanction.

The Grand Lodge of England has, as your Committee believes, very justly repudiated the mode of dedication now in vogue amongst us, and has fallen back upon one of a less exceptional character, thus furnishing an example which we might follow with benefit and without the infringement of a single Masonic principle. Our Mother Lodge lent us the example of wrong doing; she has retracted, and it remains to be seen if we are still to declare, by a persistence in our present practice, that error becomes less an error because it may have received the sanction of time.

That your Committee has observed with pain and regret that in the attempt to harmonize the work which was recently made by the "Lodge of Instruction," its devotions were tinged with sectarian allusions foreign to the simple and sublime teachings of the pure religion of Masonry, and in conflict with those promises which every candidate in every well governed Lodge receives on his first entrance within its portals.

That your Committee is also aware that many of the monitors and manuals now in use in our subordinate Lodges contain objectionable allusions and prayers of a sectarian character, and also that in opening and closing, many of our Lodges, in extemporaneous supplications to Deity, allow the introduction of like objectionable matters; and that even in

the opening of the Most Worshipful Grand Lodge, in many of its former sessions, the like allusions were suffered to be made.

Your Committee, therefore, in conclusion, most earnestly recommend that the following resolution be adopted by your Most Worshipful Grand Body :

Resolved, That the Grand Lodge, by virtue of the power and authority in it vested, hereby DIRECTS and DECREES that from this time forth all the Lodges under its jurisdiction do wholly and absolutely, in their devotional and other exercises, refrain from all sectarian references and allusion during the working or conferring of degrees, and at the opening and closing of the Lodges, under the penalties of the severest Masonic discipline."

On June 3, 1857, Right Worshipful Finlay M. King, chairman of the above Committee, presented the following minority report :

The undersigned Chairman, though a minority of the Committee to which was referred the following resolution by the Grand Lodge, viz. :

"Resolved, That this Grand Lodge most earnestly recommend to all the Lodges under its jurisdiction, to entirely refrain, in their devotional services, from all sectarian allusions, whether it be during the conferring of degrees, or at the opening or closing of Lodges,"

begs leave respectfully to submit the following report :

It is well stated to be a landmark in the simple, yet beautiful language of our Ancient Charges, that, ' Let a man's religion, or mode of worship be what it may, he is not excluded from the Order, provided he believe in the Glorious Architect of Heaven and Earth, and practice the sacred duties of morality.' At various stages along in the progress of the Masonic student, to the attainment of those mysteries which the Masters possess, he is earnestly and solemnly assured, that he will not be required to abandon his religious opin-

ions, by the practice of, and his adherence to, the duties and principles which Masonry inculcates. It is, therefore, permitted the Jew to believe that the Messiah is yet to come; and the Mahomedan, that the son of Abdallah is his intercessor before the Throne of God; indeed, if our understanding of the landmark be correct, the disciples of no creed are excluded from our mysteries, save those whose souls the blight of Atheism has withered, and those who come under the denomination of Pagans; and even among the latter, it is believed by the undersigned that there have been, and still are, sects whose members are eligible to the honors of Masonry; among them may be enumerated, in the centuries of the past, the disciples and followers of Thales, of Pythagoras, of Plato, and the Stoics; and, in latter times, the vast number of believers in the doctrines of the Zend, styled Parsees. While expressing this liberality of opinion in regard to the admission of members into our Fraternity; and believing in its force and truth, as a characteristic of the institution, the question arises, whether we would be carrying out this liberality in requiring an abandonment of any religious profession on the part of the follower of that belief, in performing his "devotional services" in our Lodge rooms? Here, for instance, is a Lodge, with many members, some of whom are Christians, others are Jews, others are Mahomedans, some Indians, some Quakers, some Deists, some Swedenborgians, some Papists, and some Mormons—all, however, believing in the overruling providence, attributes and authority of the Great First Cause—would it be right for each of these different classes to waive, in its turn, its own religious belief, for the convenience or satisfaction of the others; would not inextricable confusion ensue, and would we not thereby directly infringe, or destroy the rights of conscience, and of religious faith exercised, and of right enjoyed by each of these classes?

Here is an humble disciple of the Apostles' Creed, who believes in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary,

suffered under Pontius Pilate; was crucified, dead and buried; that he descended into hell, rose the third day, and ascended into heaven, where he sitteth on the right hand of God the Father Almighty; whence he shall come to judge the quick and the dead; he believes in the Holy Ghost; the Holy Catholic Church; the communion of Saints, the forgiveness of sins, and the life everlasting. His faith in this creed is so strong, he believes, that on his fidelity to it, and on his practice of the benign and hallowed precepts it inculcates, depend his salvation and immortality in the future world. He is called upon to perform the devotional services in one of our Lodges at its opening or closing; what a picture of humiliation must that man present on the one hand, abandoning this creed for the accommodation of the other creeds there represented; or, on the other, adapting his prayer to the particular creed of each person present? In either alternative the requirement seems so unjust, so absurd, so contrary to the teachings of our ritual, that no eloquence of language, or theories of reasoning, can persuade the undersigned to sanction it. The true and only course is the one which this Grand Lodge has ever pursued, and that is, to leave this matter without legislation. Let each member pursue his devotional exercises in the manner which his conscience dictates and his faith approves. We cannot dismiss this branch of the subject, without speaking with approval of the plan pursued by the Grand Lodge of Ireland. It prescribes no form of prayer, yet, with the copy of its constitution, there are given the forms of prayer adapted to different religions, so that the brother offering a prayer may select which he chooses. The prayer given for Jewish Freemasons, on opening a Lodge, is as follows: "O Lord, excellent art Thou, in Thy truth, and there is nothing great in comparison to Thee; for Thine is the praise, from all works of Thy hands, for evermore. Enlighten us, we beseech Thee, in the true knowledge of Masonry, by the sorrows of Adam, Thy first made man; by the blood of Abel, Thy holy one; by the righteousness of Seth, in whom Thou wert well pleased; and by the covenant with Noah, in whose archi-

ture Thou wast pleased to save the seed of Thy beloved; number us not among those that know not Thy statutes, nor the divine mysteries of the secret Cabala. And grant that we may understand, learn, and keep all the statutes and commandments of the Lord, and His holy mystery, pure and undefiled, unto our lives' end. *Amen, Lord.*"

Our esteemed and intelligent brethren, who compose the majority of this Committee, tell us, that "the present manner of dedicating our subordinate Lodges is wrong, and entirely unsanctioned by any Masonic law, usage or custom, prior to 1717." They, doubtless, refer to this fact, that in the dedication of our Lodges reference is made to the Saints John; if so, why this should be wrong the undersigned cannot conceive. The Lodges are dedicated to these pious and eminent men, not because they were the followers of the meek and lowly Jesus; not because they believed Him to be one of the persons of the Trinity, but because of the correctness of their lives, the simplicity of their manners, and the godlike tone of their moral sentiments. As well might our ancient brethren have continued to regard the wise Jewish being as their special pastor, or have taken Moses or Aaron therefor. It is not to their prejudice that they were devout and faithful disciples and apostles of the Lamb of God; nor does this fact, in the estimation of the undersigned, detract from the propriety of their positions as the patrons of Masonry. Yet there have been rabbis in the Jewish Church, whom our ancient brethren might have adopted with equal propriety; so also persons in the Pagan world; of the former might be named the famous author of the Mishna, Judah Hakkadosh, who was the ornament of the school of Tiberias; and, of the latter, might be named the learned Pythagoras, who, according to Locke, planted Masonry in Italy; yet, what propriety would there be in this Grand Lodge attempting to remove them from the positions they thus might have occupied? Would it not savor of bigotry and persecution? If, as is claimed by the majority of the Committee, the Grand Lodge of England has repudiated the mode of dedication among us, it is not the first time that illustrious body has erred. The

attribute of infallibility no more attaches to that Grand Lodge than to this. Though it be high, it is not controlling with this Grand Lodge, and, in the present instance, the undersigned feels it to be a duty to disregard the authority, and he respectfully submits the following resolution, and recommends it to the favorable consideration of the Grand Lodge:

Resolved, That there is nothing in the ritual or teachings of Masonry to forbid a Mason from conducting the devotional exercises of a Lodge, in such religious faith as his own conscience approves.

After discussion, Brother H. C. Vogel offered the following substitute, which was accepted by the majority and minority:

Resolved, That while the Grand Lodge of the State of New York would not dictate any form of worship at the opening or closing of Lodges, or in the conferring of degrees, they would recommend to all subordinate Lodges, that care should be taken not to suffer the introduction of anything of a sectarian or denominational character.

The whole subject was laid on the table.

VERMONT.

An incidental clash of jurisdiction between the Grand Lodges of Vermont and New York occurred in 1856 from misinterpretation of "residence and worthiness of candidates for Masonry," which a Committee of the Grand Lodge had undertaken to satisfactorily correct, but in which, it afterward appeared, they failed. The Grand Master of Vermont signified his dissatisfaction to the Grand Master of New York, and a Committee in 1858 reviewed the subject and expressed themselves as follows:

Your Committee can readily perceive the possibility of too much precipitancy in the case alluded to, and that "*time and patience*" may not have been sufficiently exercised in deter-

mining the "*worthy and well qualified.*" Of this, however, your Committee have no means of judging, and would, therefore, recommend that the Grand Lodge of Vermont be officially informed that the Grand Lodge of this State disclaim all intention or design, in the report of their Committee of *last year*, to infringe upon any Masonic law governing State Masonic jurisdiction.

This was approved by the Grand Lodge, and the further disposition of the subject left in the charge of the Grand Master.

RESTORATION TO MEMBERSHIP OF BROTHER JOHN W. SIMONS.

Upon the request and motion of Brother Robert Macoy the Grand Lodge, on June 6, 1856, accepted a communication from Brother John W. Simons, stating that two years previously he had resigned his membership in the Grand Lodge, and all honors and responsibilities thereto attached; that the reasons which dictated the resignation had entirely passed away, and he respectfully asked permission to withdraw that communication, and that his title and former standing in the Grand Lodge be restored to him. The request was granted.

HOLLAND LODGE WARRANT.

The Grand Master announced in June, 1856, that

"On the 10th of July, 1855, I found it necessary to issue to the members of Holland Lodge, No. 8, a dispensation, empowering them to work, as under a warrant, in consequence of their old warrant being taken from them by the Master, who also contumaciously resisted the demand upon him for its return, together with the property of the Lodge. The deprivation of this venerable document is a matter of sincere regret to all the old members of the Lodge, and we deeply sympathize with them in their loss. I hope, however, it will eventually be restored to them."

This led to the expulsion of many members of Holland

Lodge. But on June 4, 1858, the following resolution was adopted :

Resolved, That all members of Holland Lodge, expelled by the Grand Lodge for acts growing out of the forfeiture of their warrant in 1855, be, and the same are hereby restored.

CANADA.

In the fall of 1855 a number of Lodges in Canada declared themselves independent of the Grand Lodge of England, and forming a Provincial Grand Lodge, applied to New York to have their officers installed, which was declined. A number of the Lodges then returned to their allegiance. A resolution was introduced into the Grand Lodge of England to the effect that the Grand Lodge of Canada West should enjoy all the immunities and privileges of an Independent Grand Lodge, under conditions. Not waiting for action by the Grand Lodge of England, William Mercer Wilson, as Grand Master, and Thomas Bird Harris, as Grand Secretary, pressed their claim as the independent "Grand Lodge of Canada," applied to and obtained the services of the Hon. H. T. Backus, Past Grand Master of the Grand Lodge of Michigan, assisted by an array of the Craft, and forty-one Lodges in the Provinces, previously holding fealty to the Grand Lodges of England, Ireland, and Scotland, held a Convention at Hamilton, C. W., on the 10th of October, 1855, and were installed, adopting laws for their government, etc.

Six Grand Lodges recognized the independence of the new organization, four held aloof, and ten others with New York declined.

In 1858, however, the Committee on Foreign Correspondence submitted resolutions, recognizing the "Ancient Grand Lodge of Canada" as formed on September 9 and 10, 1857, at Toronto, to succeed the late Provincial Grand Lodge of Canada West; and also recognizing the "Grand Lodge of Canada," formed at Hamilton, October 10, 1855.

The Grand Lodge of New York seemed loath to deliberately adopt the resolutions submitted, thoroughly understanding the position in which she stood in connection with the difficulties of 1849, and so quietly allowed the whole subject to remain on the table, until the more auspicious period in 1859.

Right Worshipful Andreas Cassard, Representative of the Grand Orient of Venezuela, was duly received and accredited in his official capacity.

The Grand Lodge of Kansas was established on March 17, 1856.

The salary of the Grand Secretary was made \$2,000 per annum.

The Grand Master, Joseph D. Evans, announced there were at present date, June, 1856, three hundred and nineteen warranted Lodges, and thirty-two under dispensation.

The course pursued by the Grand Lodge of Pennsylvania toward the Grand Lodge of the State of New York was, in 1856, very severely commented upon by more than one Grand Lodge of the various States, of which there was not one, except that of Pennsylvania, that did not recognize the legitimacy and regularity of that of New York, and yet Pennsylvania had volunteered to be a mediator to settle a question of regularity, which had been respectfully and formally declined by New York.

THE NEW DIPLOMA PLATE,

authorized in 1848, was announced finished and complete. It was engraved on steel, in English, French, German, and Latin, and was beautifully executed.

On June 6, 1856, the Grand Lodge adopted the following pertaining to the

MASONIC CONDITION OF APPLICANTS FOR DISPENSATIONS.

Resolved, That no dispensation or warrant for the formation of a new Lodge, under this jurisdiction, shall be granted



JOHN L. LEWIS, Jr.,
GRAND MASTER, 1856 and 1859.

unless the application for said warrant or dispensation be accompanied by a card of withdrawal from the Lodge to which each applicant formerly belonged, or certificates duly attested, stating that the dues of each applicant are paid in the Lodge to which he belongs, up to the time of making such application, and that he is in good standing in said Lodge.

The election resulted in the choice of Hon. John L. Lewis, Jr., for Grand Master, and Robert Macoy for Deputy. The other Grand Officers were re-elected.

SKETCH OF GRAND MASTER JOHN LEVY LEWIS, JR.

Brother Lewis was a native of New York, born in Yates County, July 17, 1813. As he grew to manhood he turned his attention to the profession of the law, and was admitted to the bar at the early age of twenty-two. So ardent was he in his study and his practice, that in 1837 he was appointed District Attorney, which office he held for eleven years. As an evidence of his talents and ability, he was elected the Judge of his county, and as such for four years discharged the duties with great acceptability—insomuch that place and position were almost at his command. The profession of the law was well adapted to his orderly mind and temperament, and the onerous duties of attorney and counsellor, of arguing and pleading, were to him but the pleasing pastime of a devotee.

The Masonic life of Brother Lewis abounds with incident as well as detail. He was initiated in Milo Lodge, No. 168, at Penn Yan, Yates County, on the first of May, 1846, and was the first initiate in that Lodge; he was raised on the 22d of the same month. Having been appointed Secretary, he served in that capacity until his election as Senior Warden in 1848. Brother Lewis was the author of the famous circular of the Geneva Committee, which decided the powers of Past Masters in the Grand Lodge at the Convention held in Geneva.

In 1850 he was appointed Junior Grand Deacon in Grand

Lodge, and at the June session was appointed also a member of the Union Committee, with the venerable Salem Town, the result of whose labors was the union of St. John's Grand Lodge with the Grand Lodge of the State. In June, 1854, he was elected Deputy Grand Master of Grand Lodge, and was re-elected in 1855. In 1856 he was elected Grand Master of Masons in this State, and was re-elected in 1857.

During these eleven years our Brother was not unmindful of what was occurring in the various branches engrafted on the Master's degree. On November 16, 1846, he received the Past Master's Degree in Penn Yan Chapter, and on the 23d of February ensuing was exalted to the Royal Arch. Becoming the High Priest, he entered the Grand Chapter in February, 1849, and was elected Grand King in 1850. It was in this year he was appointed Chairman of a committee of five to collect and prepare a plan of the history of Masonry in the State; it was to have been historical and biographical; Salem Town, Lewis G. Hoffman, John O. Cole, and Giles F. Yates were to serve with him. The proposed plan was to embrace in its comprehension fifty-eight divisions and to include all the departments of Masonry. Shortly thereafter and before much was accomplished, most of the committee passed into the silent land. In February, 1852, Brother Lewis was elected Grand High Priest, and was re-elected successively until 1855, when he declined further honor. In 1856, at Hartford, he was elected General Grand Scribe of the General Grand Chapter of the United States.

He represented the Grand Encampment of the State in the National Body of the Order, in Boston, in 1850, and still later at the triennial session held in 1853, at Lexington, Ky.

In June, 1854, Brother Lewis turned his attention to the Ancient Accepted Scottish Rite, and slowly travelled through Lodge, Council, Chapter, and Consistory. On June 5, 1862, he was coronated as an Inspector General, Thirty-third Degree, and was elected an Active Member of the Supreme Council on April 16, 1863. On May 17, 1867, Brother Lewis became the Commander, which he resigned in order to establish a United Council in the Northern Jurisdiction.

In disposition Brother Lewis was gentle and affectionate, rendering his manner warm and genial; his inclinations were those of a scholar; his intellect was clear, comprehensive, definite, and practical; he had a vivid imagination, with a clearness and reach seldom surpassed. Socially he was one of the warmest and most loving of men. Although not over attractive in person, he was magnetic, spirited, and decisive. He fully earned and deserved each of the numberless honors that crowned his life. He proved himself indefatigable in his researches, original, honest and earnest; his numerous writings are terse, clear and convincing. He was looked upon as "Sir Oracle." His success in life was the result of a thoroughness of study and a tenacity of research.

Of all the Grand Masters of the Grand Lodge, Judge Lewis stood second to none in the force of his reasoning, the clearness of his decisions, and in the guidance of the Ark through its troublous seas.

He was the author of the system of jurisprudence, and the present Constitution of the Grand Lodge of New York. If he had even then laid down his pen, his name would have remained as immortal in Masonry as that of any writer whose brow has been adorned with acacia.

1857.

The Grand Master, John L. Lewis, Jr., in the early evening of June 2, 1857, at the Grand Lodge Room, in Odd Fellows' Hall, corner of Grand and Centre Streets, New York City, called the seventy-third annual communication of the Grand Lodge to order, with every Grand Officer in place, and the Representatives of 329 Lodges present. The Grand Master announced the existing peace with the Masonic Bodies of the world, except the shadow of sorrow that clouded the amicable relations with Pennsylvania, which, after three quarters of a century of an interchange of fraternal courtesies, had assumed to doubt the existence of the Grand Lodge, affected to think that there was no regular Masonic Fraternity within the borders of the State, and had

sternly forbidden her subordinates from having communication with the Brethren of New York. Retaliation had been postponed in 1856, at the instance of the Rev. Brother James Milnor, whose heart still clung with affection to a body from whom he had derived hereditary honors.

DATA OF THE YEAR 1857.

The Grand Secretary, James M. Austin, announced that during the past year warrants had been issued to no less than 30 Lodges, and 25 dispensations had been granted. The number of Masons registered, was 5,109, making a grand total of 24,670, while the number of affiliated Masons on June 1, 1856, was 19,316.

The Officers of the Grand Lodge were re-elected on the morning of June 5, excepting that Benjamin H. Austin was elected Junior Grand Warden in place of James Hyde.

A SERVICE OF PLATE,

to the extent of two hundred and fifty dollars in value, was presented by the Grand Lodge through the Grand Master to Past Grand Master Joseph D. Evans. The remarks of both gentlemen were worthy of their ability.

From time to time the Grand Lodge Officers had been called upon to perform dedicatory services, and in many instances to perform fitting ceremonies at the monuments of eminent and distinguished brothers. These subjects will be found alluded to by the Grand Master in his address in 1858, *post.* In the beauty of summer, on July 16, 1857, at Stony Point, in the midst of the verdant hills of the Hudson, in the presence of a large concourse of citizens, and near the scene of his renown, were the Masonic honors to the memory of the brave and fearless

GENERAL ANTHONY WAYNE,

rendered under the efficient charge of the Deputy Grand Master Right Worshipful Robert Macoy.

It was but fitting that a magnificent monument should adorn the spot where the remains of so renowned a general should rest. Generals Wayne, Lincoln and Greene were named in person when it was proposed to create the great "*Order of Freedom*," or a new order of American Knight-hood, on July 4, 1784; with St. Louis as the Patron; the President of Congress, for the time being, the Chief; General Washington as Grand Master, and Dr. Franklin as Grand Chancellor. This was the first social institution modelled after European civic distinctions, proposed in America, and antedated the Society of the Cincinnati.

It was General Wayne's forces at Ebenezer, on the Savannah, which General James Jackson, the Governor and Grand Master of Georgia, joined and of which he became the right arm until the evacuation of the Capital by the British in 1782.

General Israel Putnam, the Junior Warden of "American Union Lodge," was a brigadier under General Wayne in 1792. And such a brother as General Anthony Wayne, Masonry justly delights to honor.

On November 25, 1857, in the chill breath of autumn, within the heart-throbs of the great city of New York, and in the midst of a mighty throng, the Masonic Brethren, in white gloves and aprons, were seen paying the last tribute of patriotism and fraternal affection to the military achievements and skill of the departed chivalrous Brother,

MAJOR-GENERAL WILLIAM J. WORTH.

The Grand Master, John L. Lewis, Jr., took charge of the services in person. Fitting words were spoken, becoming fitting deeds; and as the night looked down upon the dissolving pageant many a heart breathed its fresh blessings upon the Mystic Band which enrolled in its ranks such a patriot and hero as William J. Worth.

The address on the occasion was delivered by Brother the Honorable Fernando Wood, Mayor of New York City.

From this scholarly masterpiece it is judicious to cull a few historical facts:

William Jenkins Worth was born March 1, 1794, in Hudson, Columbia County, N. Y. When eighteen years of age, 1812, he entered the military family of Morgan Lewis as private secretary. This country was upon the eve of another war with England. Young Worth accompanied General Lewis, in the spring of 1813, to the frontiers of Canada, having received the commission of lieutenant in the United States Army. He was present and took part in the attack upon Fort George with such distinguished bravery and ability that he was appointed aid-de-camp to his patron, the General. He won fresh honors at the battle of Chrystler's Field, on the St. Lawrence. Shortly thereafter General Lewis was placed in command at New York City, and he wrote to young Worth to join him, but remarked in his letter, "If laurels are your object you have a better chance of being gratified where you are than here." Notwithstanding the strong attachment entertained for the General, Worth remained in the field, and wrote: "The enemy being within striking distance, separated only by the Niagara, which we cross on the morrow, and the battle-field in view, will, I trust, excuse my choice."

William Jenkins Worth, in 1814, became an aid to General Winfield Scott, and was with him in the battle of Chippewa, where he was breveted a captain for his gallant conduct. Again, Worth was a participant in the fierce and bloody battle of Lundy's Lane. General Scott, in his report of this battle, speaks of Worth "receiving a wound, at the moment believed to be mortal, in the act of passing through a blaze of fire to communicate an order." The wound compelled Worth to keep his bed for twelve months, and crippled him for life; he was rewarded by the Government making him a brevet major. He advanced in rank, and became a lieutenant-colonel of the 8th Infantry in 1838, and was engaged in quelling the patriot war on the Niagara frontier. He commanded the army operating in Florida in 1840, and on April 19, 1842, he finally overcame the hostile savages at the all-

day fight in the Pillicklickiha Hammock, and this gave peace to the settlers of Florida, after a seven years' war. Colonel Worth was thereupon made a brevet brigadier-general in the United States Army.

In the subsequent Mexican War, after a three days' encounter, Worth entered the city of Monterey, for which triumph he was breveted a major-general. He participated in the siege of Vera Cruz, and the great battles of Cerro Gordo, Cherubusco, Molino del Rey, and Chapultepec, and finally received the surrender of the City of Mexico.

Upon the close of the Mexican War, General Worth was ordered to the Department of Texas, where he died, May 7, 1849, regretted by the nation. Tokens of honor from States and the Government were many, but New York city claimed his mortal remains, and gave them a resting-place in the triangular plot corner of Broadway and Twenty-sixth street, where an imposing shaft and descriptive bronzes tell of his glory and renown. The fitting ceremonies of the Brotherhood were well deserved by the Mason-soldier.

On July 4, 1857, the corner-stone of the new and beautiful

COURT HOUSE AT CANANDAIGUA

was laid by the Grand Master, assisted by Brethren from the cities of Rochester and Auburn. The village of Canandaigua was the theatre of the opening scene in that tragic drama which desolated the Masonic altars in the West; and yet, before the generation which saw the outburst of the tempest had passed away, the institution which was deemed to have been crushed and exterminated, was there performing a great public duty, in more than its pristine vigor. If there was gratulation and triumph amongst those with snowy locks, that the midnight of persecution had been followed by the dawn of a glorious morning, who can charge it as blamable, while those of a latter generation felt a fresher zeal and were inspired with deep gratitude at the hallowed change? Foremost of the names upon the roll deposited in the corner-stone was that of the venerable, and generous, and noble-

hearted Right Worshipful Hon. John Greig, a Past Senior Grand Warden of the Grand Lodge.

In addition to the above, five other ceremonies of laying the corner-stone were performed for

TWO PUBLIC ARSENALS, A COLLEGE, AND TWO ACADEMIES,

all in the western portion of the State; those of the arsenals, at Buffalo and Dunkirk.

The Grand Lodge of Nebraska was established on September 23, 1857.

1858.

BROTHER ROBERT MACOY, THE DEPUTY GRAND MASTER,

finding that health and business would not permit of too incessant devotion to the duties of Masonic office, and signifying in 1858 his intention to give less time to the Fraternity, was highly complimented by the Grand Lodge for his many years of faithful diligence and unwearied zeal in the discharge of his Masonic duties, and warm regards were expressed for his future prosperity.

The election of officers resulted in a re-election, except that John W. Simons was elected the Deputy, and Clinton F. Paige the Junior Grand Warden in place of Benjamin H. Austin.

THE GOTHIC OR MASONIC HALL

in Broadway near Thomas Street, had been sold to a Mr. William S. Dudley, who had demolished the building in 1856. He stated the *corner-stone* belonged to him, but promised to carefully preserve it, and deliver it "to a Committee of the Grand Lodge upon the production of evidence of their being duly authorized to receive the same, by the legal Grand Lodge of the State of New York."

Power was granted to a Committee to represent the Grand Lodge in procuring the stone, and directions were given for the issuing of formal and legal papers relating thereto.

Mr. Dudley, however, presented the corner-stone to Saga-

more Lodge, No. 371, in which he had just been made a Mason; and that Lodge, which met in Antique Room, Odd Fellows' Hall, corner Grand and Centre streets, tendered the stone, containing the box, etc., to the Grand Lodge on March 4, 1858.

On June 4, 1858, the Grand Lodge accepted the gift and returned thanks to Sagamore Lodge therefor. It was looked upon as an emblem of the enterprise of the Fraternity in earlier days, and it was hoped it would become the corner-stone of a future edifice, dedicated through Masonry to those virtues which Masonry is so admirably adapted to foster and perpetuate.

The stone in due time was deposited, and at present remains imbedded immediately over the main doorway of the Masonic Hall in Twenty-third Street, near the corner of Sixth Avenue.

Brother John W. Simons presented a Communication on June 4, 1858, suggesting the appointment of

THREE DISTRICT DEPUTY GRAND MASTERS

for the district within ten miles of New York. The Committee on Constitution and By-laws reported it back favorably on the same day, recommending the following:

“Resolved, That the following amendment be proposed to the Constitution, and that the Grand Lodge do give its affirmative vote and assent thereto, so far as may be done at one Annual June Communication.

‘SECTION 135. The several subordinate Lodges within a circle of ten miles of the City Hall of New York shall be apportioned into three districts by the first five elective Grand Officers, who may also alter and again apportion, rearrange, and increase the number of districts at any succeeding Annual Communication. A District Deputy Grand Master for each of said districts shall be appointed by the Grand Master at each Annual Communication, to whom all the provisions of the Constitution relative to District Deputy

Grand Masters shall be applicable, except that of residence and membership in a Lodge in the particular district to which they may be appointed, provided that the person so appointed reside, and be a member in good standing of some Lodge, within ten miles of said City Hall.'

Resolved, That this amendment be in force as a General Regulation till it becomes a part of the Constitution, unless it be sooner repealed."

This was adopted and ratified in the following year, and thereby became a part of the Constitution. The first district deputies under this new law were Charles Scholey, William Gurney, and Henry W. Turner.

The Grand Lodge determined and decreed on June 4, 1858, "that a member who has been stricken from the roll does not have to pay any

DUES DURING THE TIME OF HIS SUSPENSION

until he is restored ;" also that a

"NON-AFFILIATE IS AMENABLE TO BE TRIED

wherever resident."

It was also determined who were the

ELECTIVE OFFICERS OF A LODGE,

by the adoption in the years 1858 and 1859, of an amendment to the Constitution in these words :

"The Master, Senior Warden, Junior Warden, Treasurer, and Secretary of a subordinate Lodge must be chosen, annually, by ballot and by a majority of votes, and be installed on, or before, the next stated communication thereafter. Every Lodge can provide for such additional officers, to be either elected or appointed, as may be designated by its by-laws, and as circumstances may require."

The special Committee to whom was referred the allusion in the Grand Master's address to the

DEATH OF PAST SENIOR GRAND WARDEN JOHN GREIG

reported in part as follows, which was entered of record :

Your Committee find, upon inquiry into the past, that the lamented Brother was Right Worshipful Senior Grand Warden of this Grand Lodge as far back as 1821, and when the Most Worshipful Daniel D. Tompkins was Grand Master of Masons in this jurisdiction, and was re-elected in 1822 ; that Brother Greig was most ardently and devotedly attached to our universal brotherhood, and cheerfully gave the noblest impulses of his nature to the advancement and good of the Order ; that during all the wide-spread and ruinous storm of anti-Masonic times he withstood the blast with a stout heart and a steady hand, and to the latest moment of his life exhibited the true nobility of his Masonic character by the power of that faith which first bound him to the Fraternity.

In all the private and public walks of his eventful life, the same integrity of purpose which made him a light among Masons, secured for him the merited esteem and confidence of all who knew him.

Your Committee are informed that among the latest acts of his life, when too feeble to descend from his carriage, he was present at the public ceremonies of laying the cornerstone of an edifice at Canandaigua ; and to show his undying attachment to our Order, with trembling limb and faltering voice, arose simply to declare, "I am a Mason."

A question having arisen by resolution as to the distinctive powers of the Deputy Grand Master, the Committee reported there were no defined exclusive duties of the Deputy.

THE POWERS AND PREROGATIVES OF A GRAND MASTER IN THEIR
RELATIONSHIP TO THE LANDMARKS OF FREEMASONRY.

This was, and indeed is, a subject worthy of sincere consideration. Thus, an eminent Mason of the day brings to the mind important points touching the powers of the Grand

Master without infringing upon the landmarks of the Fraternity.

Freemasonry comes to us from times whereof the memory of man cannot give a fixed date, leaving the origin veiled in mystery, having many myths and traditions designed as symbols to convey truths, not to be lightly handled by the unlearned, and not always correctly deciphered by those of greater opportunities; and so, therefore, no one need be astonished that many traditions have been accepted as facts by the learned as well as the vulgar, and from such acceptance have arisen laws deemed to have the value of immutable principles, or, as they are technically termed, landmarks. Much of this is undoubtedly due to the fact that the greater part of the Craftsmen, like the generality of mankind, are not overmuch given to reading, much less to serious study and reflection, and, consequently, many distinctions—some palpable, others nice—fail to be observed.

We may here diverge for a moment to remark that landmarks, in a Masonic sense, are those principles of action which have existed from time immemorial; which are identified with the form and essence of the society; which cannot be changed without changing some characteristic of the Fraternity, and which every Mason is bound to maintain intact by the most solemn covenants. It follows that no change can be made in the organic forms and dogmas of Freemasonry which involves a violation of this principle, and, as a natural corollary, that alterations demanded by time and circumstances not in derogation of the rule above stated, may be lawfully established. The average Masonic legislator, like his congeners in the national or state halls of deliberation, does not always stop to make this distinction, but it exists nevertheless, and to a lack of reverence for it may be ascribed many statutes now existing in direct opposition to the known principles of the society, as well as an indisposition to adopt others, because they are erroneously supposed to interfere with the landmarks. In regard to the former, may be cited the fact that one Grand Lodge has set aside one of the earliest and most distinctive rules of which

we have any knowledge, "that a candidate for Masonry must have been free-born," and another—the very basis of Masonry—"that no atheist can be made a Mason," and that generally a disposition is shown to evade the rule of physical qualification, and still further, a willingness to repeal the prerequisite that to be a Master of a Lodge the brother must previously have served as Warden.

In the minds of many of the Brethren, some of whom are entitled to great distinction for learning and ability—there appears to be for the Grand Master, as for the King, "a divinity that doth hedge him about," and a corresponding disposition to award him powers and prerogatives against which the laws of the Craft hurtle their bolts in vain. It is quite true that Grand Masters existed before Grand Lodges, and that indisputable history confirms the fact that the first Grand Lodge, as we now know such an organization, and that from which all others now in existence, mediately or immediately are derived, was formed at what is called the revival in England in 1717. In this formation four or more old Lodges, which had previously existed, concurred, and in doing so they necessarily gave up a portion of their hitherto undisputed rights for the purpose of forming a government for their own protection, and under which the society, while extending the sphere of its operations, might be able to preserve intact its distinguishing features and principles. Among the earliest acts of this new Masonic Government was the adoption of the "Ancient Charges and Thirty-nine Articles," which are the basis of all constitutional Masonic law to this day. Among various things the Grand Lodge asserted the *inherent* right of every annual Grand Lodge to make regulations and to alter and amend the same for the benefit of the Fraternity, but nowhere is it said that the Grand Master is to be exempted from their operation. The Grand Master and his successors of that day must have assented to these regulations or the contrary would appear, for we are now dealing with recorded history; and we know that there is not a Grand Master in office under our system who has not previous to his installation solemnly bound him-

self to maintain and support, as well as, according to his ability, to cause to be respected by those under his jurisdiction, the constitution, laws and regulations of the Grand Lodge over which he had been called to preside. Shall we be told that this obligation goes for naught, and that it must give way to the ancient prerogatives of the office?

The prerogatives of the Grand Master, then, are those the written law accords, and even his discretion must be exercised within its boundaries, if he be faithful to his vows. Constitutions differ in degree of liberality in this respect in different jurisdictions, but the principle is the same. In this State the Grand Master is clothed with the executive power of the Grand Lodge during recess, and he may construe any difficult or obscure law, if any such exist, according to his light, but he can do no legislative act by setting aside an established law or creating a new one. He may exercise his discretion as to whether he will or will not consent to the erection of a new Lodge, but he can only give such consent when the prerequisites of the law have been complied with, the Grand Lodge reserving the right to set such action aside when its own regulations have not been respected, as it does to criticise his construction of the law when presented for its examination. But one conclusion can be reached, namely, that the power of the Grand Master is derived not from any real or supposititious prerogatives of his office, but from and through his obedience to the written law.

MAKING MASONS AT SIGHT.

It will be observed as to the powers of the Grand Master, that with the Constitution published in 1824, is a Regulation as it appears in the "Ahiman Rezon" of 1772, but in the Revised Regulations of 1832, it is entirely omitted, and the following substituted, "He may make Masons at sight, and for this purpose may summon such brethren as he may deem necessary to assist him." The Grand Lodge of England, since 1717, has never recognized any other authority for making Masons at sight than the Grand Lodge *duly as-*

sembled. Her doctrine apparently is that this power does not belong to the Grand Master. In cases of initiation by dispensation, Masons are not made at sight,—merely the legal period of “standing proposed” being dispensed with, and not the inquiry into character nor proper notification of members.

The Grand Master’s privilege to create new Lodges, does not carry with it the privilege of making Masons at sight, because the power to constitute new Lodges is not generally conceded to Grand Masters, but merely the power to legalize for a certain limited time, by dispensation, the working of new Lodges, subject to subsequent Grand Lodge action. Even in England where the Grand Master has power to constitute new Lodges, the privilege of making Masons at will is retained in the Grand Lodge. By reference to the emergency of initiation of crowned heads or noblemen, it will be found that in 1719, when several noblemen were made, as in 1721 when Lord Stanhope was made; in 1731, when Francis, Duke of Lorraine, was raised at Houghton, after being initiated at Hague; in 1737 when Frederick, Prince of Wales, was made; as when the Duke of Gloucester received his degrees in 1766; the ceremony was performed in Grand Lodge, occasionally or regularly assembled.

During the year, twenty-two Lodges had been warranted, and nineteen dispensations for the formation of new Lodges granted. Total membership enrolled on June 1, 1857, was 21,438. Total affiliated Masons in the United States, 168,666.

THE PURCHASE OF MOUNT VERNON.

A communication was received on June 1, 1858, from the Grand Lodge of Virginia, relative to the purchase of Mount Vernon, and with it that hallowed spot which encircles the tomb of Washington. A favorable report on June 4, to appropriate any given amount to the purpose named, was opposed by the Finance Committee and dropped.

Subsequently this matter was referred to a Special Com-

mittee, who reported favorably June 8, 1859, in relation to a communication of Mrs. Mary A. Hamilton, Vice-Regent of the Mount Vernon Association for the State of New York, and recommended that the subordinate Lodges assess themselves at the sum of twenty-five cents *per capita*, through membership or the Lodge Treasury as they might elect, the aggregate sum to be paid over to the Ladies' Mount Vernon Association of this State, to aid in the purchase of the estate and final resting place of our illustrious brother, George Washington. At a previous date the Grand Lodge had taken the opportunity to extend to the Association thanks for their noble and praiseworthy efforts in the object they had in view.

The Grand Lodge of Washington Territory was established on December 9 of this year.

Past Master Thomas Orr, through Brother W. P. Strickland, tendered to the Grand Lodge, a right-angled oblong block of

MARBLE FROM QUARRIES UNDER THE RUINS OF THE TEMPLE

at Jerusalem, procured by Brother J. P. Brown, dragoman of the United States Legation at Constantinople.

The block of marble was accepted with thanks to the donors.

Constitutional amendments were fully adopted to the effect "that a

PETITION TO BE MADE A MASON

after being presented and referred, cannot be withdrawn, but must be acted upon by report of Committee and ballot," also

"Full membership in a Lodge is necessary to

CONSTITUTE ELIGIBILITY TO OFFICE,

except that the tiler of a subordinate Lodge need not be a member of the particular Lodge for which he acts."



REV S TOWN,
GRAND CHAPLAIN OF GRAND LODGE.

RIGHT WORSHIPFUL REV. SALEM TOWN, PAST GRAND CHAPLAIN.

A Brief Biography—Anonymous.

This distinguished divine and Masonic veteran, Past Grand Chaplain of the Grand Lodge, and of the Grand Royal Arch Chapter of the State of New York, was born in Belchertown, Mass., March 5, 1779, and was the son of Israel Town of that place.

His boyhood was spent on his father's farm, until he arrived at a suitable age to commence studies preparatory to entering college. During this period he was occasionally engaged in teaching. In 1805 he graduated with high honors at Middlebury College, Vermont, and soon after took up a course of theological studies. In 1807 he was in charge of the academy at Granville, Washington Co., New York. Over this institution he presided nearly twenty years. At the expiration of that period he had a call to take charge of an academy in the State of Georgia, where he remained for about three years; in 1829 he was called to Cayuga Academy, at Aurora, New York, where he made his future home.

Brother Town was made a Mason in Liberty Lodge, No. 55 (now Granville), at Granville, Washington Co., New York, in 1803, and while he was at college. Soon after he graduated he was elected Master of the Lodge, and was subsequently elected Grand Chaplain of the Grand Lodge, which position he filled to the time of his death, February 24, 1864.

Companion Town was advanced and exalted, shortly after he had become a Master Mason in De La Fayette Chapter, No. 9, at Granville, and was one of its representatives in Grand Chapter at the Annual Convention, February 4, 1806, when he was elected Grand Chaplain, which important position he retained by successive elections until the Annual Convention of 1819. During the whole of this period he annually delivered an address before that Grand

Body. At the Convocation of the Grand Chapter in 1820, the committee appointed the previous year, under the following resolution :

"Resolved, That a service of plate, with appropriate devices, be presented to Companion Salem Town,"

Reported their proceedings with Companion Town's reply. The record says :

"That the plate ordered consists of four elegant silver tumblers, and bearing the following inscription: The Grand Royal Arch Chapter of the State of New York to their Grand Chaplain, Salem Town. Respect for his character and gratitude for his fidelity, have directed this tribute of affection. Albany, February 4, A. L., 5,819.

Rev. Salem Town was created a Knight Templar in the year 1810. Thirty-eight years thereafter a dispensation was granted for the organization of Town Encampment, now Salem Town Commandery, No. 16, to be holden at Auburn, with Salem Town as one of the petitioners and its first presiding officer. At the Annual Conclave of the Grand Encampment of New York, held June 8, 1849, a warrant was granted to Town Encampment with the number 16; at the same date Salem Town was elected Grand Prelate, and on the succeeding day the Grand Master installed him into his office of Grand Chaplain of Town Encampment. He was annually re-elected Grand Prelate, until the conclave of 1863.

At the Annual Conclave of the Grand Commandery, held September 13, 1864, the Grand Commander thus announces his death: "The venerable Salem Town, so long borne on our roll of officers, but prevented from meeting with us by the infirmities of increasing years, has at last been called to exchange the cross for the crown, to bid farewell to the scenes of earth and the labors of the Institution of which he was so bright an exemplar. When such a man dies, we cannot but feel that he has gone to meet the reward of

which it has not entered into the heart of man to conceive the exceeding greatness; that, wearied with the increasing labors of a life protracted beyond the days usually allotted to man, he has welcomed the silent messenger, and cheerfully cast aside the scrip and staff to kneel at the feet of the Mediator he had so faithfully served on earth; and while we cannot but regret that his place among us is vacant, we must rejoice that another saint has been added to the heavenly hosts. In life he was pre-eminently pure and spotless, seeking ever to promote the welfare of those around him, never raising his voice in the assemblies of the brethren but to pronounce words of conciliation and peace, he drew to himself the love and veneration of all. The greatest of earth could desire no higher eulogy. Let us set up his memory as a precious example to be imitated, and let us endeavor so to live that our last end may be like his."

The Grand Lodge and the Grand Chapter of the State also appropriately expressed their lament at his death, which took place February 24, 1864, at Greencastle, Ind., at the house of his son. He was interred at Aurora, New York, and the three State Grand Bodies he served so long and so faithfully, erected a monument to his memory.

As an author, Brother and Companion Town made a well deserved name and fame for himself. About fifty years before his death he published his work on "Speculative Masonry," which ran through several editions. There is no better work upon Masonic morals now extant, and it is unquestionably the fact that its author acted out his own principles.

"To fell another of the old forest trees,
Within whose shades we wandered with delight,
Moss-grown and hoary, yet the birds of Heaven
Loved in its boughs to linger and to sing;
The summer winds made sweetest music there,
The soft spring showers hung their brightest drops,
Glistening and cheerful, on the mossy spray,
And to the last that vigorous ancient oak
Teemed with ripe fruitage.

How the builders mourn,
Through temple-chambers, their Grand Master fallen !
The clear intelligence, the genial soul,
The lips replete with wisdom, gone, all gone ;
The ruffian Death has met and struck his prey,
And from the quarry to the mount all mourn."

FIRST ATLANTIC TELEGRAPH CABLE.

A Special Meeting of Grand Lodge was called by the Deputy Grand Master, John W. Simons, on August 26, 1858, at the Grand Lodge room, corner Grand and Centre Streets, to consider an invitation from the Common Council of the City of New York, to participate in the ceremonies arranged for September 1, commemorative of the successful laying of the first Atlantic Telegraph Cable.

The Deputy Grand Master stated, that inasmuch as "Masonry is an institution founded on the liberal arts, and ever looking to the progress of humanity, it should give its approval to every effort tending to draw the nations of the earth into closer and more peaceful relations."

The subject of the acceptance of the invitation was referred to a committee, but notwithstanding their favorable report, complimentary resolutions to the promoters and successful co-laborers, Morse, Hudson, Field, and Everett were passed, the committee permitted to withdraw their report, and the invitation was declined.

An active and prominent Mason in the Grand Lodge at this time was

JOHN J. CRANE,

Grand Master of Masons in 1862,

who was Deputy Grand Master of the Phillips Grand Lodge in 1858. M. W. John J. Crane was born in Middletown, Conn., in 1820, and died at his suburban residence, "Ivy Nook," near New Haven, on March 4, 1890. He was a graduate, with honors, of Princeton College, New Jersey, and subsequently studied and practiced medicine in New



JOHN J. CRANE,
GRAND MASTER, 1862.



FINLAY M. KING,
GRAND MASTER, 1861.

York City. He was regarded as one of the ablest physicians of the metropolis.

Dr. Crane was initiated in Holland Lodge in 1851, immediately after the consummation of the union of the Willard and the first St. John Lodges. He became the Master of his Lodge in 1852, and served for four successive years in that capacity, during which he revived a Lodge that had lost in prestige, ambition and membership. In 1858 he was induced to resume the Mastership, and served two terms, bringing the Lodge to a high standard of excellence. In 1861 he became the Deputy Grand Master of the Grand Lodge of the State of New York, and in 1862 was Grand Master.

After a long series of years of service in the medical profession, Dr. Crane, in 1873, married a daughter of Stephen Whitney, the inventor of the cotton-gin, and then retired to private life. The wife dying, Brother Crane in course of time married Mrs. Caroline Suydam, widow of Ferdinand, and daughter of Eli Whitney. Most of Brother Crane's private life, when not traveling in Europe, was spent near Lake Whitney. Little attention was given by him to the Institution of Freemasonry for many years prior to his death, which was finally caused by his taking cold. This became aggravated during two weeks, resulting in diabetes. By his practice and by marriage Dr. Crane became very wealthy. He was a man of commanding presence and of gracious disposition.

Huguenot Lodge, No. 46, took charge of the ceremonial, which was conducted by his old friend P. G. Master James Jenkinson of the Phillips Grand Lodge.

BROTHERS DANIEL SICKLES AND CHARLES W. WILLETS RESTORED
TO MEMBERSHIP.

On June 1, 1858, Brother Daniel Sickles petitioned for restoration by the Grand Lodge. His former status and fellowship were awarded to him.

At the instance of Brother John W. Simons, the Grand Lodge granted the petition of Charles W. Willets to be again permitted to fellowship with the officers and members of the Grand Lodge. Brother Willets had been expelled in June, 1853, for a violation of the rules and regulations. But regretting the position in which he had been thus placed, he respectfully petitioned to be restored to his former rights, which the Grand Lodge granted, June 10, 1859.

PROHIBITION AGAINST VISITING CERTAIN LODGES IN LOUISIANA.

The Grand Lodge forbade the visitation of, or the holding Masonic intercourse with, the following bodies and their members in New Orleans, viz.: St. Andrew's Lodge, No. 5; Perseverance Lodge, No. 4; and Polar Star Lodge, No. 1 (but not the Polar Star Lodge No. 1 which was organized by the Grand Lodge of the State of Louisiana at its Session in February, 1858).

H. C. ATWOOD AND HIS SYMBOLIC LODGES.

In a communication dated September 14, 1858, Brother H. C. Atwood said: "We have not yet made much progress as far as regards the first three degrees of the Scottish Rite, but our preparations are good. We have 14 Lodges in New York, which are under the jurisdiction of the Grand Lodge of St. John, and each of these numbers about a hundred members, of which the greater number wish to receive the first three degrees of Scotticism."

ILLINOIS AND CLANDESTINE LODGES.

The Grand Lodge of Illinois in October, 1858, adopted the following resolution: "That in all cases where applications are made to visit, by brethren from New York, the Masters and examining officers in this State are instructed to ask, in addition to the usual cautions, the following questions:

Is the Lodge from which you hail under the jurisdiction of the so-called St. John's Grand Lodge?

Do you acknowledge the legality of the said pretended St. John's Grand Lodge?

If either of said questions are answered in the affirmative, the visitor shall be rejected."

DISBANDMENT OF ST. JOHN'S GRAND LODGE.

On June 11, 1859, the Committee on the Condition of Masonry reported a conditional set of resolutions, which were to the following effect :

"Whereas, An organization bearing the name of St. John's Grand Lodge have disbanded, and are desirous of coming under the jurisdiction of this M. W. Grand Lodge; and

Whereas, There are many difficulties existing in the consummation of this object, arising out of the circumstances of their organization, and the manner in which they have made Masons; and

Whereas, Justice to the Grand Lodge of the State of New York, as well as to those Brethren who have estranged themselves from us, is demanded; therefore

Resolved, That a committee of five be appointed, to whom shall be referred the entire matter, with power, under the direction of the M. W. Grand Master, upon the terms stated in a letter from the M. W. Grand Master to R. W. John W. Simons, and is as follows :

1. A discontinuance of Grand Lodge organization of the St. John's Lodge.

2. A discontinuance of these several Lodge organizations.

3. A healing of all the persons made Masons in them, individually, who may be found worthy.

4. The payment of an additional sum, equal to the amount required in our jurisdiction on the making of Masons.

5. The organization of these brethren into Lodges U. D., to whom such sums shall be paid—the dispensation to be

without charge, and they to retain their funds and property."

The Committee making the above report consisted of :

S. H. JOHNSON,
PETER P. MURPHY,
H. C. VOGELL,
JOHN J. CRANE.

Conditional resolutions were subsequently adopted.

RESTORATION OF THE ST. JOHN'S GRAND LODGE MEMBERSHIP.

The Grand Master, John L. Lewis, Jr., in his address of 1860, announced that immediately after the close of the last Annual Communication, negotiations had been renewed with the Brethren under the jurisdiction of the late St. John's Grand Lodge upon the basis submitted in the report of the Committee on the Condition of Masonry then adopted. That the subject had been referred to the Deputy Grand Master, John W. Simons, who had brought the entire matter to a conclusion.

The Grand Master was complimentary to the St. John's Brethren, and stated that they had made important sacrifices.

The Deputy in his report said : "That he had carefully examined the entire ground, and that the conditions were fully set forth in the report of the Committee herein preceding." He further stated that he concluded to demand from each member of the St. John organization the full fee for initiation. Further, that the term "healing" could only be understood in a true sense as *remaking*. That those who had been expelled by name could only be restored by the exercise of the power of the Grand Lodge in each case. Having determined the above points, a list of their membership was demanded and received. The membership was then remade by the Deputy Grand Master, which required of him four weeks of labor. The fees were repaid into the treasuries of the Lodges, U. D. Other minor necessary form-

ulæ were exacted, and the members were declared to be entitled to recognition everywhere as lawfully made Masons.

All of this action was ratified and confirmed by the Grand Lodge.

THE EFFORT TO RESTORE HENRY C. ATWOOD.

On June 4, 1861, the Grand Master, John W. Simons, stated in his address, "that in September, 1860, one who had been formerly on the roll of Past Grand Masters of the Grand Lodge, but who, from the occurrences in 1853, happily terminated in 1859, was under the ban of the highest censure known to Masonry, departed this life. He had for many years filled a large space in our records, had enjoyed our highest honors, and received our most severe condemnation. . . . The grave has now closed over his earthly career. . . . Having known him from my boyhood, and in behalf of very many brethren paying fealty and allegiance to this Body as its constituents, I would ask that, *as far as it is possible* for this Grand Lodge to do so, the memory of Henry C. Atwood may be relieved from censure, and his name restored unblemished to our rolls."

On June 6 following, Brother Charles S. Westcott offered a preamble and resolutions, "that the name of M. W. Henry C. Atwood be restored to the list of Past Grand Masters, and his memory cherished with that respect and esteem to which by the high station of Past Grand Master of this Grand Lodge it should be entitled."

The preamble and resolution were laid on the table; and on June 6, they were taken from the table and decided to be out of order.

Brother C. S. Westcott then moved to rescind the resolution of expulsion of Henry C. Atwood, and that motion was laid on the table. Right Worshipful Brother Robert D. Holmes offered the following resolution:

"Resolved, That so far as within the power of this Grand Lodge so to do, the memory of Henry C. Atwood be, and is hereby, relieved from censure, and his name be restored to

our roll as one of the Past Grand Masters of this Grand Lodge.”

The resolution was adopted, and a copy directed to be sent to the family of the deceased.

1853.

STATEMENT OF GRIEVANCES AND REASONS ASSIGNED FOR REVIVING ST. JOHN'S GRAND LODGE, AS SET FORTH BY THOSE WHO CONSTITUTED IT.

An assemblage of those who sympathized with the movement to revive St. John's Grand Lodge met in the evening of June 13, 1852, at Tollerton Hall, No. 63 Chrystie St., in the city of New York. Brother Edmund B. Hays, Master of Keystone Lodge, No. 235, presided, and Brother James B. Carey, of Delta Lodge, No. 242, acted as Secretary. The object of the meeting was declared to be an interchange of opinions relative to the election of Brother Reuben H. Walworth to the office of Grand Master, proclaiming that during the anti-Masonic excitement he had acted and sympathized with those opposed to Freemasonry.

The prominent speakers were Robert B. Folger of Independent Royal Arch, No. 2; R. S. Van Tassel, of Hyatt Lodge, No. 205; George Cross, of Delta Lodge, No. 242; John B. Ewing, of Worth Lodge, No. 205; George Osborne, of Keystone Lodge, No. 235; and Brother Bedford, of Benevolent Lodge, No. 192. Charles W. Willetts, of the last-named Lodge, presented a preamble and resolutions that had been prepared.

A Committee of three was appointed to draft a plan for the creation of a new Grand Lodge, to be reported on June 20. This Committee consisted of the Masters of three Lodges, R. B. Folger, Charles W. Willetts, and R. S. Van Tassel.

On June 20, Benevolent Lodge, No. 192, was opened in

the Master's degree by the Master, C. W. Willetts; John Sims, Senior Warden; R. S. Van Tassel, Junior Warden. There were present delegates from the following Lodges: Worth, Lebanon, Eastern Star, Independent, Keystone, Hyatt, York, and Delta.

The Committee appointed on June 13, reported at length, submitting four grievances; premising the same by stating that great excitement existed, consequent upon "the indignity which had been heaped upon them by a certain clique ruling the present Grand Lodge of the State of New York, in forcing upon them as Grand Master, Reuben H. Walworth, late Chancellor of the State, who they deemed as entirely unfit to fill that high office, and that in giving vent to these feelings of indignation thus called into exercise, they have trespassed in many cases upon a course of conduct not marked out for the virtuous Mason to pursue, is likewise beyond dispute." A recapitulation was then made of the charges to be found in the protest signed by a number of Brethren against the installation of Grand Master Walworth. Quotations from "William L. Stone's Letters on Masonry and Anti-Masonry," published in 1832, were then made by the committee, which were followed by the four grievances.

The First Grievance set forth the alleged unfitness of Reuben H. Walworth to be Grand Master, that there was an evident intention to make him *Grand Master for life*, and that this had been declared on more than one occasion. That the motion to divide the Grand Lodge into two distinct bodies, viz.: an Eastern and a Western Body, was not sincere and a mere sham, and "that Chancellor Walworth is destined to be the Grand Master of the one undivided Grand Lodge during the term of his natural life."

The Second Grievance set forth "objections to the present organization of the Grand Lodge, on account of the large amount of moneys pouring into its coffers, which were originally intended to assist the poor of the Fraternity, etc., but which large amounts have been shamefully squandered upon plans and schemes totally foreign to the purpose for which those monies were originally intended."

Thus, that during the year ending June, 1852, Grand Lodge received \$9,800, and the current expenses were \$9,900—thus bringing the Grand Lodge into debt \$100—that only \$500 had been devoted to charity. That during the year ending in 1853, to May 29, \$13,145.96 had been received, and that it was estimated by June the annual receipts will have amounted to \$16,000, and yet not a dollar will be left in the treasury, \$840 only being expended for charity. That the actual amount received from 1829 to 1853 was over \$80,000, the sum of \$5,000 only having been appropriated for charity, and that over \$400,000 had been received in ninety years. That during the last year nearly \$5,000 had been expended for ordinary expenses and gifts, such as printing, drafting legal opinions, lawsuits, watches, vase, dedication cups, rents, stationery, etc.; and that nearly \$5,000 had been expended for the centennial celebration of Washington's initiation and the Henry Clay obsequies. No asylum or monument devoted to the widow and orphan had been built, no meeting hall erected.

The Third Grievance set forth "the inordinate taxation of subordinate Lodges by the Grand Lodge." Charges, such as five dollars for every Master Mason made; "registry fee;" *per capita* tax, fifty cents; dispensation for procession, five dollars; a like sum for funeral dispensation, as also for an extra election; likewise for altering the minutes of a Lodge meeting. That promises for the reduction of these amounts had been made in 1850, and nothing had been done. That expenditures should not exceed one thousand dollars a year, and to the Lodges should be left the donations to charity.

The Fourth Grievance set forth "the present organization of the Grand Lodge, its own government, and the powers she assumes toward subordinate Lodges."

In this, objection was made to the Grand Stewards' Lodge being a component part of the Grand Lodge, alleging that it was formed in 1717 A.D., and that its sole purpose was the distribution of Masonic charity, to disburse to the poor the contributions of the Lodges; but that it had become "a court for the trial of all offences committed within the pale

of the Institution, and the trial to proceed in such a manner as to make a man ashamed of the Society with which he is associated. That it more resembles the Inquisition of Spain and Portugal than a civil tribunal in the land of which American citizens are justly proud. "It is sufficient to state, that all the prominent officers of the Grand Lodge compose the Grand Stewards' Lodge, and it is not, therefore, to be wondered at that both Bodies always think one way." Therefore, there can be no appeal.

Being "opposed to opposition, contention, clamor, and strife, they feel that they have suffered these things long enough, and would now quietly withdraw from those influences and those connections which, however happy and pleasant they may have been in former days, in the latter day have caused unfeigned sorrow and painful regret."

The Committee in conclusion recommended a withdrawal from the present Grand Lodge, and "the immediate formation of a new Grand Lodge, on the ancient platform, and according to ancient Masonic principles and usages, an outline of which the Committee submitted," to wit:

"The Grand Lodge, in its corporate capacity, to be the governing power of the Institution, so far as it relates to constituting subordinate Lodges, granting warrants, instructing in the Landmarks, superintending and supervising the work, and preserving the same in all its ancient simplicity, purity, and beauty."

Each subordinate Lodge to govern its domestic affairs, making its own laws, receiving its own moneys, paying them out as they please for Masonic purposes. The Grand Lodge, as a Body, to receive no money except for warrants, and the necessary assessment upon subordinate Lodges for the current expenses of the Body. All charities to be dispensed either by the individual Lodges, or by a committee appointed for that purpose by all the Lodges; the abolishment of the Grand Stewards' Lodge. The Annual and Quarterly Communications to be for the whole Body, and not for representatives or officers. Every Master Mason to have the right to

a voice and a vote upon the floor. The object of the Annual Communication to be the reception of information and dissemination of the same to the whole Body, together with the discussion of such matters as shall be presented for the general good.

The above report of the Committee was received and adopted. It was then resolved to revive "*St. John's Grand Lodge*," and those present gave their adherence to the same, and signed their respective names to that effect.

AN ELECTION OF OFFICERS

was then proceeded with, the tenure of office to continue until the "second Tuesday in September, 1853, when the Masonic year of this Grand Lodge shall commence, at which period (the usual anniversary of St. John's Grand Lodge) a new election shall take place; and from that time forward the election shall be annual, and during the Annual Communication of this Grand Lodge in that month." The election of officers resulted as follows:

Richard Thum, York Lodge, No. 197, Grand Master.

Charles G. Waterbury, Atwood Lodge, No. 208, Deputy Grand Master.

R. Van Tassel, Hyatt Lodge, No. 205, Senior Grand Warden.

Andrew J. Fisher, Keystone Lodge, No. 235, Junior Grand Warden.

Charles W. Willetts, Benevolent Lodge, No. 192, Grand Secretary.

Robert E. Roberts, Worth Lodge, No. 210, Grand Treasurer.

Rev. James G. Kent, Independent Lodge, No. 185, Grand Chaplain.

Thomas Abbott, Independent Lodge, No. 185, Grand Pursuivant.

James Stewart, Independent Lodge, No. 185, Grand Tyler.

Joseph F. Rose, Benevolent Lodge, No. 192, Grand Marshal.

John Ewing, Worth Lodge, No. 210, Grand Standard Bearer.

Gilbert M. Platt, Keystone Lodge, No. 235, Grand Sword Bearer.

H. L. Thompson and G. L. Osborne, Keystone Lodge, No. 235, Grand Stewards.

John Woods, Keystone Lodge, No. 235, Senior Grand Deacon.

George F. Dollinger, Keystone Lodge, No. 235, Junior Grand Deacon.

Perhaps no comment is necessary, but it will be observed that although Henry C. Atwood was the leader, instigator, and abettor of the division in the Grand Lodge, his name and presence is studiously avoided in everything pertaining to the newly formed Grand Lodge until we find him appearing on June 24, 1853, when the officers-elect of the new organization were to be installed.

The Banner and Grand Lodge regalia of the old St. John's Grand Lodge had been obtained, and were made use of, when Brother Atwood installed the officers of the new Grand Lodge.

The Festival of the day was then observed.

1854.

Several documents and letters pertaining to this new schism, criminating and recriminating, found their way into print, the most formidable being the "CIRCULAR LETTER of the Grand Master of St. John's Grand Lodge to the subordinate Lodges under its jurisdiction," containing 52 pages, "Entered in accordance with the Act of Congress, in 1854, by Henry C. Atwood," who it will be observed had now become the Grand Master. This letter was intended to be a replication to many severe comments against the St. John's Grand Lodge as to its right of existence being contrary to the Ancient Constitutions and Ancient usage; that the

members were clandestine, spurious, and bogus Masons; that they made Masons of every one they could persuade to join the Institution, at any price they could get; that the members made by St. John's Grand Lodge could not visit; that the work was not Ancient, and did not correspond with that of the Grand Lodge of the State of New York. In relation to this last mentioned comment, Brother Atwood, on page 46, makes the remarkable statement that, "We make Masons as they were made '*hundreds of years ago*.'" And yet on page 39 of the same letter, the reader will find this language: "Previous to the year 1800, a great many irregularities had occurred from various causes, and it was deemed important that some effectual means should be pursued in order to insure a systematic and uniform mode of work in the Lodges of the United States. For this purpose, Messrs. Thomas Smith Webb, P. G. Master of Grand Lodge of Massachusetts, Snow, Gleason, and others who were deemed the most expert workmen of that day, and by far the best informed and most capable of bringing about this long-desired object, were appointed a Committee to arrange and systematize a proper mode of Work and Lectures for all the Masonic degrees. This, in due course of time, was completed to the satisfaction of all concerned. Taking the Ancient York Rite for a standard, they selected from the Scottish Rite those things which approximated to the former, and from the two systems they formed a very perfect and complete set of Lectures, which are beautiful in themselves, and have been preserved *entire* to the present hour. This system was sent forth to the Lodges, and was unanimously adopted, by the year 1810, throughout the New England States. Brother Jeremy L. Cross received his degrees from these Masonic worthies," (Thomas Smith Webb and others * * and) "Brother Henry C. Atwood, M. W. Grand Master of St. John's Grand Lodge, received his Lectures and Work, in the year 1823, from Jeremy L. Cross," page 41 of same letter. Did they then make Masons as they were made *hundreds of years ago*? Did it take thirty minutes to confer all of Masonry two hundred years ago?

1855.

It would be of little avail to attempt to follow the "broken continuity" of St. John's Grand Lodge. Its meetings were irregular, of no importance beyond routine, and mainly to give evidence of existence. A session was held June 5, 1855, and again in August, and the formalities of business were proceeded with.

A like continuation of affairs was to be observed in July,

1856,

which consisted mainly in the call of the roll, and a discussion among the attendants as to the condition of Grand Lodge and what would be the outcome. Thus time rolled on until

1857-8.

In due course, as narrated in the history of the Grand Lodge of the State of New York, the St. John's Grand Lodge surrendered, and after petition was received into the Body of the former in the following manner :

The Deputy Grand Master, John W. Simons, had been deputed to arrange and carry out the details as to the uniting the Lodges of St. John's Grand Lodge with those of the Grand Lodge of the State. He determined that the Constitution required the exacting of the fee with the issuance of the dispensation in each case ; and further that there must be a "remaking" of every applicant as implied by "healing." Brother Simons then sent for the principals of the petitioners, and explained to them the method proposed. The organizations were then directed to pay all claims against them as such, and also to adjust all money differences with their members, with the distinct understanding that no complaints on that score would be entertained after they had entered the regular Fraternity. They were also directed to furnish lists of all the members recognized by them as in good standing ; all of which having been complied with, they were *re-made* in their separate Lodges, which required a period of about four weeks. The fees received from the candidates were

subsequently paid into the treasuries of the Lodges, U. D. On the completion of the ceremony each Lodge was required to send in a petition, with the recommendation of the nearest Lodge, when a regular dispensation was issued.

Thus ended the second St. John's Grand Lodge.

1859.

We now return to the Grand Lodge of the State of New York.

The attendance at the Grand Lodge room on the occasion of the opening of the Grand Lodge, at 2 o'clock on the afternoon of June 7, was unusual, incident to a united organization. Every Grand Officer was in his seat, to wit:

M. W. John L. Lewis, Jr., Grand Master.

R. W. John W. Simons, Deputy Grand Master.

" Finlay M. King, Senior Grand Warden.

" Clinton F. Paige, Junior Grand Warden.

" James M. Austin, Grand Secretary.

" Charles L. Church, Grand Treasurer.

" Rev. Salem Town,

" " John Gray,

" " R. L. Schoonmaker, } Grand Chaplains.

" " H. C. Vogell,

" Stephen H. Johnson, Grand Marshal.

" William Arnoux, Grand Standard-Bearer.

" Nathan J. Johnson, Grand Sword-Bearer.

" Alex. H. Drummond,

" William D. Purple,

" Thomas S. Pope, } Grand Stewards.

" William Gould,

" William A. Loomis, Senior Grand Deacor

" Gustavus Swan, Junior Grand Deacon.

W. James B. Taylor, Grand Organist.

" D. H. Van Sice, Grand Pursuivant.

" Sewall Fisk, Grand Tiler.

R. W. William H. Drew, Grand Lecturer.



CLINTON FREEMAN PAIGE,
GRAND MASTER, 1863 and 1864.

The District Deputy Grand Masters, fifteen in number, were: William Gurney, Charles Scholey, Henry W. Turner, Warren Chipp, David G. Woodin, Henry E. Dibblee, Amos H. Prescott, Lysander H. Brown, John McNair, Augustus Willard, John Morse, Stephen B. Leonard, Corydon Wheat, Edgar C. Dibble, and Jonathan T. Wilbur.

There were also present eight Past Grand Masters: John D. Willard, William H. Milnor, Oscar Coles, Joseph D. Evans, Isaac Phillips, Mordecai Myers, Nathaniel F. Waring, James Jenkinson; two Past Deputy Grand Masters, Robert Macoy and John J. Crain; two Past Senior Grand Wardens, Ezra S. Barnum and Oliver C. Denslow; four Past Junior Grand Wardens, James Hyde, B. H. Austin, John W. Timson, and Daniel Sickles; three Past Grand Secretaries, James Herring, James W. Powell and Charles F. Lineback; two Past Grand Treasurers, John Horspool and William Rockwell. Representatives of eighteen foreign Grand Bodies, and three hundred and eighty Lodges out of the total four hundred and nine.

GENERAL CONDITION OF MASONRY IN THE STATE.

The Grand Master made specific mention of the recognition of, and interchange of representation with, the Grand Lodge of Canada; also the cordial mutual recognition of the Grand Lodges of New York and Pennsylvania; that he had personally officiated in laying the corner-stone of the People's College in the village of Havana, Schuyler County; also that of the State Inebriate Asylum in the village of Binghamton; as also that the Deputy Grand Master had similarly acted in laying the corner-stone of the State Arsenal in Brooklyn. That an interchange of representatives with the Grand Lodges of Ohio, Minnesota and New Granada had been authorized. The Grand Master called particular attention to the fact that District Deputies were not, and were not to be considered by the Lodges as, lecturers in their districts, but that they were to check wrongs and irregularities; that the Assistant Lecturers were appointed for entirely

different districts and selected in a different manner. Forty-two decisions had been made by this distinguished jurist during the year. The receipts for the year were \$19,212.89; expenditures \$18,535.77. Total cash assets of Grand Lodge, \$8,311.21. Permanent Fund, \$27,994.06. Warrants had been issued for fifteen new lodges, and eight new warrants had been issued under the terms of the "Articles of Union." Twenty-nine Lodges had been organized by dispensation during the year, of which four, Kane, Harlem, Concord and Greenwich were located in the City of New York, and Yew Tree in Brooklyn. All but seventeen Lodges had made returns and had shown 4,524 new members; 604 were affiliations. During the preceding year 890 had dimitted, 31 had been expelled, 108 had been suspended, 107 restored, 1,030 had been stricken from the roll for non-payment of dues, and 264 had died. The number of affiliated Masons in the State, June 1, 1858, was 23,746.

A donation of \$500, toward the relief of widows and orphans, tendered by Brother Edwin Forrest of histrionic fame, being the amount recovered by him in a suit for libel, was thankfully accepted.

COMMENTS ON THE UNION BY THE GRAND MASTER.

"It has been our painful lot, for many years, to have had our jurisdiction pointed out as the scene of strife and internal commotion. We have occupied a broad page in the history of our times, as 'the seat of war.' Exaggerated as have been the statements, the real facts of the case formed a plausible foundation for them. It has been the fortune of the Craft to have had dissensions, heart-burnings, and local jealousies for a period of forty years, growing out of questions of mere governmental policy. Although quieted and reconciled at times, yet they have resulted in two or three open divisions, and on each occasion the result was the same as in ancient times: Ephraim envied Judah, and Judah vexed Ephraim. The various treaties of peace proved to be but truces. Like the wars between the rival roses of York and

Lancaster, they were struggles for the mastery among those of one blood and one speech, and hence, the more fierce and bitter. But as the rivalry between those royal houses was terminated by an intermarriage, so ours ceased—and we believe forever—by an UNION not less auspicious; cemented, not by ties of ambition, but the purer, holier bonds of fraternal love; and happy will he be in the bright-coming future, who can say ‘I was a guest at the bridal!’”

FOR THE INCREASE OF THE HALL AND ASYLUM FUND.

A memorial was presented through the Deputy Grand Master, John W. Simons, urging six processes for the increase of the fund; this was accompanied by a letter from R. W. James Herring, former Grand Secretary, from which the following is extracted:

“The funds now on hand amount, I believe, to upwards of \$20,000, since the first subscription of one dollar, which I obtained for it in the fall of 1842, and which I had hoped to have seen adequate for the completion of its first objective point (if not more), before this date. It might have been, but for the unhappy discords in our State and city; and it need not be long deferred, but by like cause.

It appears to me, that the Fraternity of this city and vicinity expect an appropriate demonstration about the time of their annual reunion in past years; and that with the immense impulse given by *the union of the 7th of June last*, we can hardly estimate the enthusiasm which would be concentrated on such an occasion as might be created under your auspices, or the sanction of the Grand Lodge, by a grand ball—a UNION BALL—‘The thirteenth annual ball,’ for the Widows’ and Orphans’ Asylum Fund.”

The proceeds of the Ball in 1858 were \$2,004.52; while the festive entertainment of 1859 was financially disastrous.

Reference in the above memorial to the “first subscription of one dollar,” related to a silver dollar playfully, but with earnest intent, thrown by Brother Greenfield Pote upon a desk, around which a number of Masons were assembled,

among whom were R. W. James Herring and his son Frederick, at the time the subject was under discussion and determined upon.

GRAND TILER GREENFIELD POTE.

This Brother was born in Eastport, Maine, in 1795, was bereft of his father, a Presbyterian minister, at an early age, and was taken under the paternal care of his grandfather as a favorite. The old gentleman was an owner of slaves, and a selection of the oldest, Cæsar, was made for special protection and guide of the young grandson.

It was reported that the grandparent made young Greenfield his principal heir, but appointed his uncle as the guardian and administrator of the estate, by which course the heir profited little. While yet a young man he went to sea and became a skillful sailor, and rendered some service to his country by commanding a vessel in the war with Great Britain. On one occasion having been wounded, he was taken prisoner by Sir Thomas Hardy, but recovered his health, and was exchanged as a prisoner.

Captain Pote was commissioned by the United States Government to carry the dispatches announcing peace to the Governor of New Brunswick; and at this point in his biography it is stated that the governor tried to bribe the captain to preserve silence as to the news spreading among the merchants and others, but the proffer was resented.

Having been shipwrecked on several occasions, and his inclinations leading in another direction, he went to college, but did not finish the course. He married, settled down to business in Boston, but his wife dying, he moved to New York.

Brother Pote was initiated in Mount Moriah Lodge, No. 132, of which he became Master. In 1842 and 1843 Brother Pote was Junior Grand Deacon of Grand Lodge, but in the following year he became the Grand Tiler, and so continued until 1859, casting his fortunes with the Phillips Grand Lodge. He is deservedly credited with contributing the first dollar to the Hall and Asylum Fund. In 1865, Brother

Pote retired from business and took up his residence in New Rochelle, where he died in 1868; his remains were reposed in Beachwood Cemetery.

The report of the Committee on Foreign Correspondence in 1859 covered one hundred and forty-four pages. In this report, in addition to the domestic Grand Lodges, allusion is made to the Fraternity in England, Australia, Hamburg, Saxony, Canada, New Grenada, Scotland, Ireland, Peru, and Turkey; furthermore, that there had not been any harmonious adjustment of difficulties existing in Peru, and that the organization of Masons in Turkey could not be recognized as a Grand Lodge, as the same had been formed by only one Lodge. The Committee reported the condemnation of the course adopted by the Grand Lodge of Hamburg in its endeavor to create strife between European Grand Bodies and those of America on the question of the legality of the Lodges of colored men in the United States.

It was in this year—1859—that Brother Finlay M. King with such lucid force called the attention of the Grand Lodge of Masons of New York, in truth of all Grand Lodges, to the bold attempt at reprisal against the Grand Lodge of New York by the Grand Lodge of Hamburg (see p. 428, vol. 3).

FINLAY M. KING.

Grand Master in 1861.

The genial and over-confiding Brother Finlay M. King was an ardent, zealous and faithful follower of the Brotherhood of Masonry. He is first heard of as an elective officer in the Grand Lodge in the year 1853, at which time he was placed in the Chair of the Junior Grand Warden; this, however, he held but a year when he was promoted to the office of Senior Grand Warden, which position he retained for the six following years, when in 1860 he was again promoted to the rank of Deputy Grand Master under M. W. John W. Simons, whom he succeeded in 1861 as Grand Master.

Brother King was a zealous and faithful laborer in the

Masonic Quarries. His reputation was acquired by, and will always be connected with his services as Chairman of the Committee on Foreign Correspondence. Although his conduct of other Masonic literary works has attracted wide attention, his fame will be perpetuated through the monuments of his reports, showing indefatigable industry and extensive knowledge of the jurisprudence and ethics of Masonry.

Brother King died at Syracuse on February 4, 1868, and his remains were committed to their final rest by the Brethren among whom he had gained so much esteem through his generous and confiding nature.

GENERAL MASONIC BUSINESS.

The recognition by the Grand Lodge of the State of New York of the Grand Lodges of the Territories of Kansas and Washington was recommended in the months of September, 1857, and December, 1858, respectively.

The election of Grand Officers was very harmonious; all the officers without exception were re-elected.

The original warrant of Howard Lodge, No. 35, was upon request of its Master, Charles S. Westcott, authorized to be returned to the Lodge. Also that of Franklin Lodge, No. 447.

Osman A. Lyman, P. G. Orator of the Grand Lodge of Ohio, presented his credentials as representative of that Grand Lodge; his credentials were acknowledged and he was cordially welcomed. In like manner Andreas Cassard was accredited as the representative of the Grand Orient of New Grenada.

A letter of unusual pathos was received by the Grand Lodge from R. W. Brother Julian Allen, tendering an excellent portrait of the venerable and highly esteemed Rev. Salem Town. These were accepted by the Grand Lodge with earnest expression of thanks.

An appropriation of \$2,000 was made to the Board of Relief of the City of New York; \$500 for the Board

of Relief of Brooklyn ; and \$500 to the Board of Relief of Buffalo.

The Grand Lodge was directed to be draped in habiliments of mourning for sixty days, as a testimonial of esteem and affection for the late Edward Cook, Past Grand Chaplain.

Provision for increasing the Hall and Asylum Fund was made by ordering that all the receipts from Registry fees and Grand Lodge certificates should be devoted to that Fund, also such surplus as could be spared from the Treasury, the proceeds from an annual ball, and from voluntary contributions at annual festivals of Lodges, and ten cent monthly contributions from members or the treasury of such Lodges as may see fit so to contribute as will aggregate a sum equal to ten cents for each of its members, and that a voluntary subscription list shall be kept in the Grand Secretary's office.

Fifty dollars were appropriated toward the relief of the Brethren of Hawaii Lodge, No. 21, at Honolulu.

Fifteen hundred dollars were appropriated to the Grand Master John L. Lewis, Jr., for services rendered and to be rendered the Grand Lodge and the Fraternity generally of the State.

The Grand Lodge decided that Sec. 22, Title 4 of the Constitution, declaring that a Lodge has power to make but five new Brethren at the same time, only applies to the Entered Apprentice Degree. That Lodges may exercise discretion in relieving distressed non-affiliate Masons.

Grand Master John L. Lewis was duly accredited as the representative of the Grand Lodge of Minnesota.

NATIONAL CONVENTION AT CHICAGO.

The following resolutions were reported by the Committee in charge of the subject :

“Resolved, That in the opinion of this Grand Lodge, a national organization, having certain limited and well-defined powers, would be of great value to American Masonry, as tending to more firmly unite the several Grand Lodges and

the great body of the Craft, and as tending to promote a uniform system of practice and mode of work.

Resolved, That the plan offered by M. W. Bro. A. T. C. PIERSON appears to present the general features for a successful national organization, and that our delegates to the National Convention at Chicago, in September next, be instructed to use their influence to secure the adoption of a plan embodying those features; but nothing herein shall bind this Grand Lodge to such plan, until the same shall have been submitted to, and adopted by, this Grand Lodge."

These resolutions were adopted on June 11.

1860.

THE CORNER-STONE LAID OF THE UTICA ORPHAN ASYLUM.

"THE CITY OF PHILANTHROPY."

Of the prominent Masonic occurrences in 1860, the first of note was the gathering of the Grand Lodge Officers in the City of Utica, on May 30, when the Grand Master, John L. Lewis, Jr., opened a special session of the Grand Lodge in Ample Form. A procession having been formed, the Grand Lodge took position in line under the special escort of the Seymour Artillery; but a not unusual violent storm for the locality compelled a hasty retreat for shelter under the protecting roof of the City Hall. There a preliminary address was made by the Grand Master, stating the object of the day was to lay the corner-stone of a noble asylum in the city which he thenceforth declared should be known and designated as "The City of Philanthropy."

The procession was reformed and repaired to the grounds, where the ceremony was duly observed. After prayer, the Grand Honors, and a return of the working tools to the architect, an eloquent address was delivered by the Grand Master, who then closed the Grand Lodge.

GENERAL MASONIC BUSINESS.

All the Grand Officers were in their respective stations and places at No. 410 Broadway, in the afternoon of June 5.

There were present 22 Grand Officers ; 18 District Deputies ; the 5 Past Grand Masters, John D. Willard, Joseph D. Evans, Isaac Phillips, Nathaniel F. Waring, and James Jenkinson ; 12 other Past Grand Officers, beside 15 Grand Representatives, and the representatives of 403 Lodges.

The Grand Master delivered an address in that eloquent strain for which he was famous, and made the same one of practical knowledge by embodying the following facts and a narration of doings :

“ A COMPARATIVE STATEMENT.

Years.	No. of Lodges.	Estimated Membership.	Population of State.	Ratio.
1800	91	5,000	588,608	1 to 117 inhab.
1810	172	8,600	961,888	1 to 111 “
1820	295	15,000	1,372,812	1 to 91 “
1825	480	20,000	1,614,498	1 to 80 “
1830	82	3,000	1,913,131	1 to 637 “
1840	79	5,000	2,428,921	1 to 485 “
1850	172	12,000	3,097,394	1 to 258 “
1860	432	25,000	Est. 4,000,000	1 to 160 “

The first decade was the era of Livingston, Morton, Hoffman, Astor, Jay, and Van Wyck ; the second that in which Clinton, Tompkins, Ames, Hicks, and others were prominent actors.

In the third decade, Wadsworth, Enos, Van Rensselaer, Myers, Walworth, and a splendid galaxy of genius and worth were foremost in action, and in them all a light of steady lustre ; then, as he is in this sixth decade, was Salem Town—a revered and honored name. In 1820 the Lodges were 295, numbered to 308 ; by 1830, although numbered to 508, they had dwindled to 62 Lodges in two years, for this and the three preceding years had witnessed the tornado of fury which swept over the State, leaving a reliable membership of scarcely 3,000.

At the commencement of the fourth decade, in 1840, the Institution began to exhibit symptoms of resuscitation, and brethren awakened from the blight and persecution of the

thirteen preceding years as from a terrible dream. In 1838 the Lodges were renumbered, and of the 79 in 1840, 22 were in New York, and 27 others were limited to 14 counties. The increase was slow, but steady, to the year 1850, at which time there were 172 Lodges under the three Grand Lodges then existing.

At this time (1860) there are 432 working Lodges (numbered to 477), exclusive of those under dispensation; and our aim has been to show that all that was lost in the days of the persecution has been regained, together with an increasing intelligence and spirit of inquiry in the community to justify us in cherishing brilliant hopes for the future. In examining the ratio at the present period, it should not be forgotten that there are computed to be 5,000 unaffiliated Masons in the State who are recognized as such, making the ratio now to be one Mason to every 133 inhabitants in this State.

We have effected a durable union of the entire Craft in our State, under one governing head, and without sacrifice of principle; demonstrating that, in the midst of every conflicting element, the principles of Masonry had a controlling sway.

We have adopted a new Constitution, not perfect in all its parts—as that can only be attained by experience—but possessing the merits of brevity and of return to the ancient Constitutions and the old landmarks which our fathers have set.

We have approximated nearly to a uniformity of work and lectures; teaching us that a spirit of concession, without violating landmarks or established usages, can achieve great good.

We have fostered and participated in the successful operations of the several admirable Boards of Relief, whose deeds bespeak their praise.

We have nearly doubled that noble charity, the Hall and Asylum Fund, and rendered its replenishment for the desired objects at least possible.

We have introduced a uniform system of proceedings in

cases of Masonic trial and discipline, which, when perfected, will render the settlement of difficulties prompt, speedy, certain, and economical, and will prevent much irritation of feeling, much expenditure of the time and money of the Lodges, and very much of the necessity of appeals.

We have laid the foundations of a library, for which our brethren who come after us will render us grateful thanks, and have fostered the spread of Masonic intelligence to that extent that it would be a reproach to be ignorant and uninformed.

We have undertaken the project of a Masonic history of our jurisdiction, to accomplish which a specific plan will be laid before you.

We have been called upon to perform the ceremony of laying the corner-stones of some of the most important public edifices, and for some of the best and most beneficent objects in the State.

We have conducted our financial and business affairs with such system and success, that, year by year, we have added to our strength; and especially is this true of the business of the Grand Lodge, whose legislative and judicial labors, crowded into the compass of four days, have embraced the matters of a whole year, and yet without hasty action or delay.

We have extended our fraternal relations with other jurisdictions in the old and new worlds by an exchange of representatives, so that we are now closely and fraternally allied with our brethren of two continents.

We have gained a world-wide fame for our admirable reports on Foreign Correspondence, each of which has been an epitome of Masonic learning, and a proud display of ability and research."

The Grand Master announced that in December preceding he had dedicated with much pomp and ceremony an excellent room for Newark Lodge, No. 83.

When referring to the establishment of an Orphan Asylum at Utica, the Grand Master, with much impressiveness, repeated his language at the laying of the corner-stone in these words:

“When shall we come forth in our strength and lay the foundations of an asylum for a brother’s little ones worthy of the object—worthy of the Craft in New York? The feeble accents of him who addresses you now fall upon your ears probably for the last time; but if in coming years you shall cherish any kindly memories of your present Grand Master, remember that his latest words to you on such an occasion were a plea for the widow and the orphan—his last admonition that caught from the loving and glowing lips of a Greater Master, to remember that ‘*the poor always ye have with you.*’”

The Grand Master was specially pointed in speaking of the German Lodges; he referred to “the spirit of cheerful submission to, and acquiescence in, the reasonable requirements and regulations of the Grand Lodge, which was worthy of imitation, and precisely what we should expect from these faithful brethren and zealous Masons.” Expression was also given to the great Masonic increase, hence

THE GRAND LODGE WAS TOO UNWIELDY,

for the prompt and easy dispatch of business, and a suggestion was made of a system of district or other aggregate representation.

GENERAL CONDITION OF GRAND LODGE.

The receipts of 1859–60, ending May 31, were \$19,409.88. The Hall and Asylum Fund was \$31,111.12.

By order of the Grand Lodge in 1859, twenty-six warrants for Lodges had been granted, and after that term twenty-six dispensations for new Lodges had been authorized. Four hundred and twelve Lodges had made returns. The number of initiations were 4,910, and the affiliations 553; 861 had dimitted; 30 had been expelled; 33 had been suspended; 1,123 had been stricken from the roll; 144 had been restored; and 260 had died. The number of Masons in good standing was 26,977.

The Deputy Grand Master, John W. Simons, reported the suspension of the Master and Warrant of

LODGE L'UNION FRANÇAISE, NO. 17.

The reason for this course was the refusal of the Master, A. Massabo, to comply with an edict issued by the Deputy, on the finding of a commission appointed to try him for malfeasance in office. Appeal to the Grand Lodge had been made by the Master, but it was rejected. Then the Master with about twenty other members set up what they termed an independent Lodge, retained the warrant, assuming the name and number of the Lodge, and carried off the archives, records, jewels, and furniture. The contumacious members failed to appear before a commission, when cited so to do, and were accordingly expelled. This irregular organization pursued a short career of deception, and dwindled to decay. In the mean time a dispensation by the Grand Lodge had been issued to the Brethren who had remained true in their fealty, and finally a duplicate warrant was authorized.

The Grand Lodge was unwilling to commit itself to a

NATIONAL MASONIC CONVENTION,

and when the delegates reported the resolution "that the Articles of Association adopted by the National Masonic Convention held at Chicago, in the month of September, 1859, for the formation of 'A North American Masonic Congress,' be, and the same are, hereby ratified and adopted on the part of the Grand Lodge of New York," the Grand Lodge with little ceremony disposed of the subject by laying it on the table indefinitely.

The number of Grand Chaplains for the year 1860 was, on June 7, limited to three.

The Grand Master, John L. Lewis, Jr., having declined reelection, Right Worshipful Brother John W. Simons was found to have received a majority of votes, and was declared the Grand Master elect.

Finlay M. King was elected Deputy; Clinton Freeman Paige, Senior Grand Warden; Stephen H. Johnson, Junior Grand Warden; James M. Austin and Charles L. Church were respectively re-elected Grand Secretary and Grand Treasurer; the Reverend Brothers Salem Town, H. C. Vogell, and R. L. Schoonmaker were re-elected Chaplains; Oren Brown and Sewall Fisk were respectively re-elected Grand Pursuivant and Grand Tiler.

The Grand Master and other Grand Officers were duly installed on June 8, by the retiring Grand Master, John L. Lewis, Jr.

The Grand Lecturer, William H. Drew, was re-elected. The salary was fixed at two thousand dollars, to be in full for all personal expenses.

THE SECRETS OF THE CHAIR.

The Grand Lodge adopted the following resolution:

“*Resolved*, That it is irregular to install a Master-elect over a subordinate Lodge previous to his being put in possession of the Secrets of the Chair.”

JOHN W. SIMONS.

Grand Master in 1860.

The genial Brother Simons was born in October, 1821, in New York City, in the locality known among the leather merchants as “The Swamp.” His father was Howard A. Simons, a native of Heidelberg, who, after coming to New York, became the Master of Concord Lodge, No. 50. He was the first Lieutenant-Colonel of the 27th Regiment, N. G., afterwards known as the 7th Regiment, N. G., and who died December 31, 1841.

The son, John W. Simons, first saw the light of Masonry in Independent Lodge, No. 7 (now 185), in 1844. He was exalted in Orient Chapter, No. 138; Royal Arch in 1848; and in the succeeding year, March 5, 1849, received the Orders of



Fraternally
Jno. W. Simons

GRAND MASTER, 1860.

Knighthood in Palestine Encampment, and in the Ancient Accepted Rite became an Inspector-General.

Brother Simons founded Munn Lodge, No. 190, Doric Lodge, No. 280, and Adytum Lodge, No. 640, and served as Master of the French Lodge, L'Union Française, No. 17, for two years. He was a charter member of Metropolitan and Adelphic Chapters Royal Arch, and High Priest of Manhattan Chapter. He was a Deputy Grand High Priest in 1867-68, and Grand High Priest in 1869-70. He was Commander of Morton Encampment, No. 4, and of De Witt Clinton, No. 27. He was Deputy Grand Commander in New York State in 1853-54, and Grand Commander in 1855-56, and was elected Grand Treasurer of the Grand Encampment in 1859, and so remained almost till his death on October 22, 1888, at Central Valley, N. Y.

John W. Simons was elected Deputy Grand Master in 1858 and 1859, Grand Master in 1860, and served for eleven years as Grand Treasurer of the Grand Lodge. He was Honorary Grand Master of the Grand Lodge of Cuba. His Honorary affiliations were numerous, and his testimonials of brotherly love were almost without number.

When preparations for the first Masonic Fair were being made, Brother Simons delivered about sixty addresses before audiences varying from hundreds to thousands in numbers. When the Masonic Hall was approaching completion and more funds were required, Brother Simons made a tour of the State, lasting over five months, averaging five addresses a week before the assembled Lodges. As a Masonic jurist he stood eminent. Among his written works are the "Principles and Practices of Masonic Jurisprudence," "Templar Manual," "Beauseant" and "Annotated Constitution of New York State." His editorial labors extended over a quarter of a century, including his work on the "Masonic Eclectic," "National Freemason," and "New York Dispatch."

Brother Simons was the Chairman of the Committee of Correspondence of the Grand Lodge for many years. He was a vigorous fighter, learned in Masonic lore, and a master of controversy; he eschewed the failing in which so many.

have fallen, for there is none who can say that his language exceeded the limits of courtesy, or was inspired by a desire to seek personal aggrandizement at the expense of a brother's feelings.

OLIVE BRANCH LODGE, NO. 39.

The Deputy of the 16th District called the attention of the Grand Lodge to the honor due Olive Branch Lodge, No. 39, located at Le Roy, chartered May 30, 1811, by Most Worshipful Brother De Witt Clinton, Acting Grand Master. The Deputy stated: "This Lodge has ever sustained a high reputation for the elevated and moral character of its members, as well as for the fortitude, prudence, and zeal they so nobly displayed during that dark and terrible time known as the anti-Masonic period, in sustaining and vindicating the principles of our then persecuted Order, by standing at the helm of their little storm-beaten craft, as it was driven hither and thither by their cruel persecutors, to escape the destruction with which they were threatened. Seven of the most zealous and devoted members of this Lodge entered into a solemn agreement 'to meet once in four weeks for the purpose of opening and closing the Lodge, and keeping up their work;' and right nobly did they keep their engagement, never once violating the same during all that dark and disastrous time, some of whom had to travel a distance of more than thirty miles to their place of meeting. This was the only Lodge that retained its charter, and kept up its regular meetings, west of the Genesee River, during this eventful period."

ARREARS OF DUES. DISPENSATION FOR LODGES.

The following Constitutional provisions were adopted:

"Arrears for one year's dues shall subject a member to be stricken from the roll of his Lodge; and if stricken from the roll, such fact shall be stated in the annual return, and the Lodge thereafter shall not be liable to the Grand Lodge for such dues; and the member shall, thereupon, remain as if

non-affiliated, but may be restored by a vote of two-thirds of the members present at any stated meeting of the Lodge, on payment of his dues, and giving to the Lodge, in writing, at least two weeks' notice of his wish to be restored ; but no act of censure, suspension, or expulsion shall be pronounced thereon for non-payment of dues only."

"No dispensation can issue to form a new Lodge without the recommendation of all the Lodges whose jurisdiction shall be affected by such dispensation, except in cities ; nor within three months next preceding an annual communication ; nor unless the body of Masons applying for such dispensation shall show that they are clear from all indebtedness ; and no warrant shall be issued until the Lodge shall have given proof of its skill by labor under dispensation, and furnished a certificate from the nearest Lodge of its ability to confer the degrees and give the lectures."

The Grand Secretary was instructed to prepare

A MASONIC MAP OF THE STATE,

marking the boundaries of the various Masonic Districts, the location of Lodges, and such other particulars as may seem proper for the use of the Grand Lodge.

THE BOARD OF RELIEF.

The annual receipts and expenditures of the Board of Relief amounted to a little over five thousand one hundred dollars during the year. The number of applicants was 514, the number of dependents 804, or a total of 1,318. Of the applicants 151 were residents and 363 transient. Of the places of birth 133 were born in Ireland, 54 in England, 31 in Germany, 16 in Scotland, 13 in France, and the remainder in numerous countries and places, 41 only in New York. The disbursements in four years were \$13,324, of which \$3,500 were paid out for charitable purposes to persons of our own jurisdiction, and \$9,824 to benefit persons hailing from other jurisdictions.

JEWELS OF GRAND LECTURER AND OTHERS DEFINED.

The recommendation of a Committee defining the jewels of certain officers was adopted as follows :

“The jewel for the Grand Lecturer shall be a Past Master’s jewel, with the three great lights of Masonry in the position in which they are placed in a Lodge of Master Masons, in the place of the sun in the centre, and the whole suspended in a wreath ; that the jewel of the Assistant Grand Lecturers be the three great lights of Masonry, placed in the same position as that of the Grand Lecturer’s, and suspended in a wreath ; that the jewel of the D. D. Grand Masters be a Past Master’s jewel, with a square in the place of the sun in the centre, and the whole suspended in a wreath. We would recommend that the jewel of the Grand Lecturer be furnished by the Grand Lodge, and be its property, like the other jewels ; but that those of the Assistant Grand Lecturers and D. D. Grand Masters be furnished by, and be the property of, these officials individually. We would also further recommend that the color of these several jewels, together with that of the collars, be yellow, to correspond with those worn by the officers of the Grand Lodge.”

A PECULIAR TRANSACTION BY EASTERN STAR LODGE, NO. 227,

had caused its warrant to be arrested.

An Entered Apprentice of Polar Star Lodge, No. 245 (Fernando Wood, Mayor of the city of New York), was proposed (without petition) by a member of Eastern Star Lodge for membership in said Lodge. The proposition was referred to a Special Committee, which reported favorably at the next regular communication, a ballot was had, the candidate accepted, and subsequently in the absence of the Master and the Senior Warden, the Junior Warden convened certain members of the Lodge, and passed and raised the candidate. The Secretary, who was the proposer, became the Master, the Master became the Senior Warden. Polar Star Lodge

preferred charges against Eastern Star Lodge for violation of Section 124 of the Constitution. The warrant of Eastern Star Lodge was suspended. The Master of the latter Lodge was present when the proposition of the Apprentice of Polar Star Lodge was received, and when the ballot was taken he gave the Warrant to the Junior Warden, who conferred the degrees of Fellow Craft and Master. A large number of the members of Eastern Star Lodge were ignorant and innocent of the doings of the Officers, and petitioned for a return of the Warrant.

The whole subject was referred to the Grand Master with power.

RESTORATIONS.

On the petition of Robert E. Roberts, Andrew J. Fisher, John B. Ewing, and Charles G. Waterbury, who "expressed regret that any real or fancied grievance should have tempted them from the path of duty, and to violate the rules and regulations of the Fraternity," the Grand Lodge restored them to all the rights and privileges of Freemasonry; the condition in the case of Brother Fisher being that he should deliver to the Grand Secretary the warrant of Orient Chapter, No. 138, of Royal Arch Masonry.

INVASION OF JURISDICTION.

In consequence of continued complaints of Lodges overstepping jurisdictional boundaries, the following resolution was adopted:

Resolved, That any Lodge subordinate to, and within the jurisdiction of, this Grand Lodge, who shall hereafter initiate, pass, or raise any person residing within the jurisdiction of any other Grand Lodge, shall, for such offense, forfeit its charter, provided it shall be made to appear that such Lodge has acted with a knowledge of the fact that the person so initiated belongs to such other jurisdiction, and unless per-

mission to do so shall first be obtained from such jurisdiction."

RIGHTS OF AN ENTERED APPRENTICE AND FELLOW CRAFT.

That it is the undeniable right of every Entered Apprentice and Fellow Craft to apply at any stated meeting of the Lodge, after the four weeks prescribed by the Constitution have elapsed, for advancement, and should his application be rejected, he may apply at the next or any subsequent stated meeting.

The Grand Lodge by resolution expressed its disapproval of the practice of

USING MASONIC EMBLEMS

upon business signs and cards.

Appropriation was made for procuring a suitable

TESTIMONIAL TO PAST GRAND MASTER LEWIS,

which in due time was most feelingly tendered and accepted. Resolutions of the highest respect and esteem by the Grand Lodge for the Past Grand Master were unanimously adopted.

The Grand Lodge earnestly and urgently recommended the subordinate Lodges to interest themselves in contributing to the funds of the

"KANE MONUMENT ASSOCIATION."

The cost of the work designed was anticipated to be \$10,000, and the aid of the Grand Lodge was desired in the noble manifestation of appreciation of the man and Mason.

To the Grand Master was referred the power of authorizing the Grand Lecturer to appoint an additional D. D. Grand Lecturer to impart the work to the Lodges in the cities of New York and Brooklyn, working in a foreign language.

Resolutions of thanks were tendered to the Most Worshipful Past Grand Master James Jenkinson for his valuable services in aiding the cause of the Masonic Union.

JAMES JENKINSON,

Grand Master, 1858.

Brother Jenkinson had cast his Masonic lot with the Phillips Grand Lodge, in 1849, and in it held various Grand Offices from time to time. He was Grand Sword Bearer in 1850; Senior Grand Warden from 1851 to 1856; Deputy Grand Master in 1857, and on June 4, 1858, was elected Grand Master by 44 votes, beating his opponent, Nathaniel F. Waring, by nine votes. Brother Jenkinson was installed June 7. His famous proclamation of a "Union" was dated November 1, 1858, although the Union had been consummated on the same day he was installed, in fact, he was Grand Master for only a few hours.

Brother Jenkinson was a native of Dublin, in which city he was made a Mason; he came to this country while yet a young man and was a Masonic enthusiast. He was the Representative of Ireland at the Grand Lodge of New York for seventeen years. He died suddenly at his residence, Highlands, New Jersey, on April 1, 1879, in the seventy-second year of his age. The remains were buried at Greenwood, the funeral services being performed by Right Worshipful Charles Roome in the presence of a large gathering of friends and brethren.

JOHN WILSON TIMSON

was born October 28, 1792, on board the schooner *Rebecca*. When nine days old he was carried to St. Paul's Church in New York City, and given the name of the captain of the vessel, to wit, John Wilson.

Brother Timson was made a Mason, May 2, 1820, in Hiram Lodge, No. 7, at St. John's Hall, Frankfort Street. He was the first Master of York, Darcy, and Worth Lodges, and was Secretary of Worth Lodge for twenty-two years. He was once the Commander of Morton Commandery, No. 4. Brother Timson died in 1878.

THE CONSTITUTIONS AND REGULATIONS

OF THE

GRAND LODGE OF THE STATE OF NEW YORK.

COLLATED AND IN EFFECT IN 1860.

PART I.

POWERS AND PRIVILEGES.

TITLE I.

Of Masonic Government.

§ 1. The government of Free and Accepted Masons is reposed :

1. In Grand Lodges ; and
2. In subordinate or particular Lodges.

§ 2. A Grand Lodge is a body of Masons in whom is inalienably vested the government and superintendence of the Fraternity within its territorial jurisdiction, and is primarily composed of its Grand Officers, and the Masters and Wardens, or their proxies, of the several subordinate Lodges under its jurisdiction. It may also enlarge or diminish the number and qualifications of its members at its pleasure, by a provision or change of its Constitution.

§ 3. A subordinate or particular Lodge consists of a Master, a Senior and Junior Warden, a Treasurer, a Secretary, a Senior and Junior Deacon, a Tyler, and as many members as may be convenient, congregating and working by virtue of



REDUCED FAC-SIMILE ENGRAVING.
FRONTISPIECE TO (MS.) CONSTITUTIONS, 1726.
(Allegory.)

a Warrant held under the Grand Lodge having lawful jurisdiction over it, and at the place designated in the Warrant or by the Grand Lodge.

TITLE II.

Of Masonic Laws.

§ 4. The action of Free Masons in their Grand or subordinate Lodges, or in their individual character, is regulated and controlled :

1. By Ancient Landmarks, or the unwritten law of Masonry ;
2. By written Constitutions, and General Regulations ; and
3. By Usages, Customs, Rules, Edicts, and Resolutions, having the force of General Regulations.

§ 5. The Ancient Landmarks are those principles of Masonic government and polity which are the only part of Masonic law or rule of government that may never be altered or disturbed, and such of them as are lawful to be written are usually, but not wholly, engrafted in the written Constitutions and General Regulations.

§ 6. Constitutions are those written compacts or laws adopted by Free Masons for the government of a Grand Lodge and its subordinate Lodges and their members, including General Regulations, constitutionally adopted, that are intended to be permanent in their character.

§ 7. General Regulations, Usages and Customs, Rules, Edicts and Resolutions are those Masonic rules of action adopted by competent authority for local or temporary purposes, admitting of change at convenience, and not embraced in Ancient Landmarks or Constitutions, and are frequently termed By-Laws. But when they so operate as to alter, modify, or otherwise affect the Constitutions, as defined in Section Sixth, they are also styled Constitutions.

§ 8. The following are enumerated as Ancient Landmarks of the Fraternity, having, as such, been universally received and acknowledged by Masons :

1. That belief in the Supreme being, "the Great Architect of the Universe," who will punish vice and reward virtue, is an indispensable prerequisite to admission to Masonry.

2. That the moral law which inculcates charity and probity, industry and sobriety, and obedience to law and civil government, is the rule and guide of every Mason, and to which strict conformity is required.

3. That obedience to Masonic law and authority being voluntarily assumed, is of perpetual obligation, and can only be divested by the sanction of the Supreme government in Masonry.

4. That the rites and ceremonies (which include the *unwritten language*) of the true system of the Ancient York Rite, and which constitute a part of the body of Masonry, are immutable, and that it is not in the power of any man, or body of men, to make innovations therein.

5. That contentions and lawsuits between brethren are contrary to the laws and regulations of Masonry.

6. That charity is the right of a Mason, his widow and orphans, when poor and destitute, to demand, and the duty of his prosperous brother to bestow.

7. That Masonic instruction is, like charity, a reciprocal right and duty of Masons.

8. That the right to visit, Masonically, is an absolute right, but may be forfeited or limited by particular regulations.

9. That men made Masons must be at least twenty-one years of age, free-born, of good report, hale and sound, not deformed or dismembered, and no woman, no eunuch.

10. That no one can be made a Mason except in a lawful Lodge duly convened, acting (except when made by the Grand Master at sight) under an unreclaimed Warrant or Dispensation, and at the place therein named.

11. That the Grand Master may make Masons at sight, in person and in a lawful Lodge, and may grant a dispensation to a Lodge for the same purpose; but in all other cases a candidate must be proposed in open Lodge, at a stated meet-

ing, and can only be accepted at a stated meeting following, by the scrutiny of a secret ballot, and a unanimous vote, and must pay a fixed price before admission.

12. That the ballot for candidates or for membership is strictly and inviolably secret.

13. That a petition to be made a Mason, after being presented and referred, cannot be withdrawn, after the report of Committee, but must be acted upon by report of Committee and ballot.

14. That a ballot for each degree separately is an undeniable right, when demanded.

15. That initiation makes a man a Mason; but he must receive the Master Mason's degree and sign the By-Laws before he becomes a member of the Lodge.

16. That it is the duty of every Master Mason to be a contributing member of a Lodge.

17. That a Lodge under dispensation is but a temporary and inchoate body, and is not entitled to representation in the Grand Lodge, and those who work it do not forfeit their membership thereby in any other Lodge while it so continues, but such membership is thereby suspended.

18. That the Master and Wardens of every warranted Lodge must be chosen annually by its members, and, if installed, cannot resign their offices during the term for which they were elected; and are, of right and inalienably, representatives in, and members of, the Grand Lodge; and in case they do not attend the Grand Lodge, a proxy may be appointed by the Lodge to represent it in the Grand Lodge, who in such case shall have three votes.

19. That no one can be elected Master of a warranted Lodge (except at its first election) but a Master Mason who shall have served as Warden.

20. That no appeal to the Lodge can be taken from the decision of the Master, or the Wardens occupying the chair in his absence.

21. That every Mason must be tried by his peers; and hence the Master cannot be tried by his Lodge.

22. That Masonic intercourse with a clandestine or expelled

Mason is a breach of duty, and an offence against Masonic law.

23. That a restoration to the privileges of Masonry by the Grand Lodge does not restore to membership in a subordinate Lodge.

24. That a Mason who is not a member of any Lodge is still subject to the disciplinary power of Masonry.

25. That the disciplinary powers of a Lodge may not be exercised for a violation of the moral law (as distinguished from the law of the land), until the offender has been thrice admonished by the Master or Wardens of his Lodge.

26. That a failure to meet by a Lodge for one year is cause for the forfeiture of its Warrant.

27. That it is the duty as well as the right of every warranted Lodge to be represented in the Grand Lodge at its Annual Communication.

28. That a Grand Lodge has supreme and exclusive jurisdiction, within its territorial limits, over all matters of Ancient Craft Masonry.

29. That no appeal lies from the decision of a Grand Master in the chair, or his Deputy or Warden occupying the chair in his absence.

30. That the office of Grand Master is always elective, and should be filled annually by the Grand Lodge.

31. That a Grand Lodge, composed of its officers and representatives, must meet at least once in each year to consult and act concerning the interests of the Fraternity in its jurisdiction.

Besides these there are various landmarks which constitute the framework of the Government of the Fraternity, and the indispensable discharge of various duties and relations growing out of them, which are incorporated in this Constitution, and also those matters regulating and attending the ceremonies and work of Masonry, which are not proper to be written, and various other duties and rights more fully set forth in the "ANCIENT CHARGES," which are herewith published, being a part of the Constitutions of Free Masons.

TITLE III.

Of Grand Lodges.

§ 9. The powers and privileges of a Grand Lodge are :

1. Executive ;
2. Legislative ; and
3. Judicial.

The exercise of these powers and privileges is defined in particular Constitutions and General Regulations, which it has an inalienable right to frame and adopt at its own convenience, and to alter, amend, add to, or repeal, at its pleasure, under the limitations therein imposed ; and are final and conclusive upon all parties concerned, until altered or reversed by the Grand Lodge. But nothing can be adopted in derogation of the Ancient Landmarks ; nor can any legislative act or general regulation be passed, affecting the interests of the whole Fraternity, except at a stated Annual Communication. These powers and privileges are supreme and exclusive within its jurisdiction, over all that appertains to Ancient Craft Masonry.

§ 10. All the Executive powers of a Grand Lodge, when not in session, are reposed in its Grand Master.

§ 11. The legislative powers of a Grand Lodge extend to every case of legislation not delegated or reserved to subordinate Lodges.

§ 12. The Judicial powers of a Grand Lodge are of two kinds :

1. Original : embracing all matters of controversy which may arise between any of the subordinate Lodges under its jurisdiction, or the members of different Lodges, and the enforcement of discipline upon its own members and the Lodges under its jurisdiction, and upon individual Masons ; and

2. Appellate : embracing all matters of controversy and discipline proper for Masonic investigation, arising in any subordinate Lodge, and over which it has not original jurisdiction.

§ 13. All Governmental powers, whether Executive, Legislative, or Judicial, not expressly delegated by the Grand Lodge, are inherent in and reserved to it, as the supreme governing body.

TITLE IV.

Of Subordinate Lodges.

§ 14. The powers and privileges of a subordinate or particular Lodge are such as are defined in its Warrant, by the Constitution of the Grand Lodge granting the same, and the Ancient Landmarks and General Regulations. They are divided into :

1. Executive : in the direction and performance of its work, under the control of its Master, and in all other matters in aid of the Master, who has the Primary Executive power of a Lodge ;

2. Legislative : embracing all matters relating to its internal concerns, not in derogation of the Ancient Landmarks, the Constitution and General Regulations of the Grand Lodge, and its own particular By-Laws ; and

3. Judicial : embracing the exercise of discipline, and settlement of controversies between and over all its members (except the Master), and over all Masons and non-affiliated brethren within its jurisdiction, subject to an appeal to the Grand Lodge.

§ 15. Lodges shall take precedence according to the seniority of their respective Warrants.

§ 16. A Lodge can only be organized by :

1. The dispensation of the Grand Master or Deputy Grand Master ; or

2. The Warrant of the Grand Lodge having jurisdiction ; and in either case only upon the application of not less than seven regular Master Masons.

§ 17. A Lodge can only be dissolved :

1. By the act of the Grand Lodge, whereby its Warrant is forfeited ; and

2. By a voluntary surrender of its Warrant, pursuant to a

vote of a majority of the members when duly summoned for that purpose, with notice of the object of meeting.

§ 18. The acts by which a Warrant may be forfeited are :

1. Contumacy to the authority of the Grand Master or Grand Lodge ;

2. Departure from the original plan of Masonry and Ancient Landmarks ;

3. Disobedience to the Constitutions ; and

4. Ceasing to meet for one year or more.

The surrender or forfeiture of a Warrant, when declared by the Grand Lodge, shall be conclusive upon the Lodge and its members, and carries with it all the property of the Lodge, which becomes the property of the Grand Lodge, and must on demand be surrendered by the last Master, or whoever has its custody, to the Grand Lodge or its authorized agent.

§ 19. No Warrant of a Lodge can be forfeited except upon charges regularly made in Grand Lodge, at its Annual Communication, of which due notice shall be given the Lodge, and an opportunity of being heard in defence ; but it may be suspended by the Grand Lodge, or Grand Master, or Deputy Grand Master, at any time, upon proper cause shown, which suspension shall not extend beyond the next Annual Communication. No dispensation can issue to form a Lodge without the recommendation of the nearest Lodge ; nor shall a Warrant be issued till the Lodge has given proof of its skill by labor under dispensation.

§ 20. A Lodge may not remove its place of meeting from the city, town, or village named in its Warrant ; nor from one place to another in the same city, town, or village, except by a concurrent vote of two-thirds of the members present, at a meeting to be appointed by the summons to attend such meeting, stating its object, and which summons must be served at least ten days previous to such meeting ; and such removal from the city, town, or village must receive the sanction of the Grand Lodge previous thereto. Every Lodge should meet at least once in each month for the dispatch of business.

§ 21. A Lodge has full power and authority to enact By-Laws for its own government, conformably to its Grand Lodge Constitutions and the principles of Masonry; and any By-Law inconsistent therewith is absolutely void.

§ 22. A Lodge has power to make but five new brethren at the same time; nor shall the third degree ever be conferred in a less interval than four weeks from the time of initiation, except by dispensation from the Grand Master or his Deputy, nor without proof of proficiency before advancement.

§ 23. A Lodge may not initiate any person without due inquiry, and without being satisfied, in a Masonic manner, that he has not been previously rejected, or otherwise refused admission to Masonry; and, if upon inquiry it shall be so ascertained, then not until six months after such rejection or refusal; nor shall any visitor be admitted without like inquiry and satisfaction as to his regular standing, and that his admission will not disturb the harmony of the Lodge, or embarrass its work; nor can a resident of any town, village, or city, where there is a Lodge, claim a right to be admitted as a visitor more than twice, unless he is member of some subordinate Lodge.

TITLE V.

Of Individual Masons.

§ 24. Individual Masons are of four kinds:

1. Members of a subordinate Lodge, pursuant to its Constitution and By-Laws, called affiliated brethren;

2. Entered Apprentices and Fellow-Crafts made in or attached to a Lodge;

3. Members of a subordinate Lodge by adoption, called honorary members: and

4. Individual Masons not in membership in any Lodge, but subject to its control and discipline, territorially or otherwise, called non-affiliated brethren.

§ 25. Membership in a Lodge can only be acquired by unanimous consent, and in two modes:

1. By dispensation of a Grand Master, or Warrant from a Grand Lodge, in case of the institution of a new Lodge; and

2. By previous proposal, and a ballot thereon, which must be unanimous.

And no Mason can be in full membership in more than one Lodge at the same time; but this does not extend to honorary membership; nor shall a Brother in full membership in one Lodge be admitted an acting member of another Lodge without a regular and honorable discharge from his first membership, or where the Lodge has ceased to work.

§ 26. Membership in a Lodge can only be terminated:

1. By voluntary demission;
2. By the Lodge ceasing to have a legal existence; and
3. By the suspension or expulsion of the member.

Demission is the joint act of the Lodge and of the member [but a member may withdraw to assist in forming a new Lodge, and, on the granting of its Warrant, ceases to be a member of his former Lodge]. Expulsion is the act of the Grand Lodge or of the subordinate Lodge, and suspension is the act of the Lodge only.

§ 27. Full membership in a Lodge is necessary to constitute eligibility to office in a Grand or subordinate Lodge, or to constitute and continue membership in the Grand Lodge.

TITLE VI.

Of Grand Lodge Officers.

§ 28. The officers of a Grand Lodge are elective or appointed, and hold their offices for one year, or until their successors are chosen and installed.

§ 29. The elective officers of the Grand Lodge are the Grand Master (whose style is Most Worshipful), Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Grand Chaplains (the style of all of whom is Right Worshipful), Grand Pursuivant, and Grand Tyler (whose style is Worshipful).

§ 30. The appointed officers of the Grand Lodge are a

Grand Marshal, Grand Standard Bearer, Grand Sword Bearer, Grand Stewards, Senior Grand Deacon, and Junior Grand Deacon (the style of all of whom is also Right Worshipful).

§ 31. The rank of the officers, both elective and appointed, is in the order here mentioned, except that the Grand Pursuivant and Grand Tyler shall take rank after the appointed officers; and an election to, and installation in, the first six elective offices hereinbefore named constitutes them and the other elected and appointed officers members of the Grand Lodge.

§ 32. Elective officers of the Grand Lodge must be chosen at its Annual Communication by ballot (unless it be unanimously resolved at the time to take the vote by show of hands), and by a majority of votes; appointed officers are selected by the Grand Master, and hold during his pleasure. It may have such additional officers as its necessities or objects require, to be provided by a General Regulation.

§ 33. Installations of the officers of the Grand Lodge must take place during the Annual Communication at which they are elected; and vacancies may be filled by temporary appointment from the Grand Master, till the next annual election, having reference to the precedency of Lodges and the fitness of the brethren selected.

§ 34. Each regular member of a Grand Lodge has one vote, and the Acting Grand Master an additional vote, in case of an equal division; and each Lodge is entitled to three votes, without reference to the number of its representatives present; and a Grand Officer may vote both as such and as a representative.

TITLE VII.

Of Subordinate Lodge Officers.

§ 35. The officers of a subordinate Lodge hereinbefore named must be chosen annually by ballot and by a majority of votes, and be installed on or before the next stated Communication thereafter. Every Lodge can provide for such

additional officers, to be either elected or appointed, as may be designated by its By-Laws, and as circumstances may require.

§ 36. Every member in good standing is entitled to one vote, and every voter is eligible to any office in the Lodge, except that of Master.

§ 37. No member can be Master of a Lodge, unless he has previously been installed and served as an elected Warden for one year, except at the institution of a new Lodge, when no Warden or Past Master is found to serve as Master.

§ 38. A Lodge may fill vacancies in office, except those of Master and Wardens, by ballot, at any stated Communication, upon full notice to the members ; but in case of vacancy in the office of Master, an election can only be held by virtue of a dispensation from the Grand Master, which is without fee, and is to be applied for by a vote of two-thirds of all the members, to be so certified by the Secretary.

§ 39. Vacancies in office can only occur either in a Grand Lodge or its subordinates :

1. By death ;
2. By resignation ;
3. By removal beyond the jurisdiction ; and
4. By suspension or expulsion.

TITLE VIII.

Of the Powers of Officers.

§ 40. The Grand Master has power :

1. To convene any Lodge within the jurisdiction, to preside therein, to inspect their proceedings, and require their conformity to Masonic rules ;
2. To require the attendance of, and information from, any Grand Officer respecting his office ;
3. To make Masons at sight in a Lodge, and may summon such brethren to assist him as he may deem necessary, and may, by written dispensation, delegate this power to a Lodge, in respect to a particular individual ;

4. To grant dispensations for new Lodges, on proper application, when the Grand Lodge is not in session ;

5. To appoint Representatives, by Warrant, in any other recognized Grand Lodge, and receive and accredit such Representatives from other Grand Lodges ; and

6. When the Grand Lodge is not in session, may exercise all its executive functions.

§ 41. In case of the death, absence, or inability of the Grand Master, or a vacancy in his office, the Deputy Grand Master, Senior Grand Warden, and Junior Grand Warden will, in succession, succeed to his prerogatives and duties for all purposes.

§ 42. The Master of a Lodge shall have the power :

1. Of congregating the members of his Lodge upon any emergency ;

2. Of issuing summonses whenever required ; and

3. Of discharging all the executive functions of the Lodge.

§ 43. In case of the death, absence, or inability of the Master, or a vacancy in his office, the Senior and Junior Wardens will, in succession, succeed to his prerogatives and duties for all purposes.

§ 44. No Past Officer has any powers or privileges as such, except the respect due to his standing, skill, and experience, save what is expressly given him by the Constitution of his Grand Lodge.

TITLE IX.

Of Penalties.

§ 45. The penalties imposed by the Masonic law are :

1. Suspension, which is either limited or indefinite ; and

2. Expulsion, which always implies a termination not only of his Masonic intercourse and connection with the body inflicting it, but from the Masonic Fraternity, unless an appeal be made.

§ 46. Suspension applies to Lodges, as well as individuals, and when inflicted upon a Lodge it suspends all its members, unless expressly excepted. Suspension and expulsion imply

interdiction of all Masonic intercourse with the delinquents, while in force.

§ 47. Suspension is only inflicted where the offence is against some police or temporary regulation of the Fraternity; expulsion follows a gross violation of the moral law, or the fundamental principles of Masonry, or attempts against any part of the framework of its government. Neither shall be published to any but Masons, except by permission of the Grand Lodge.

§ 48. A Lodge may pronounce sentence of indefinite suspension or of expulsion, which shall be final, unless appealed from within six months of the knowledge of the sentence, and reversed or modified on such appeal by the Grand Lodge. But the Grand Lodge may, on application after one year from the sentence, restore any one suspended or expelled by a Lodge or the Grand Lodge, in its discretion.

§ 49. Arrears for one year's dues shall subject a member to be stricken from the roll of his Lodge, and such fact shall be stated in the annual return, and the Lodge thereafter shall not be liable to the Grand Lodge for such dues, and the member shall thereupon become non-affiliated; but no act of censure, suspension, or expulsion shall be pronounced thereon for non-payment of dues only.

§ 50. Any poor brother, unable to pay the adjoining fee, may be received without such fee by any Lodge as an honorary member thereof by the unanimous vote of the brethren present, after one month's previous notice; and the Lodge may excuse such brother from the payment of any dues, and shall not be liable to the Grand Lodge for such fees or dues.

§ 51. It being the duty of every Mason to belong to some Lodge, and contribute to its funds; therefore, any Mason who does not contribute to the funds or belong to some Lodge, shall not be entitled to visit more than twice while he so continues, or to join in processions, or receive assistance or relief, or Masonic burial; and all unworthy or suspended or expelled Masons are strictly forbidden these privileges.

§ 52. Any Lodge, or Master, or Warden of any Lodge,

knowingly permitting any violation of the foregoing sections, shall be subject to severe censure by the Grand Master or Grand Lodge; or, if thought expedient, shall be deprived of their warrant or office. And any non-affiliated Mason violating any of these provisions, shall be subject to censure, or absolute suspension, by the Grand Lodge or the nearest subordinate Lodge.

§ 53. Every Lodge shall meet at least once in each year, and the neglect of a Lodge to hold any meeting for one year, or to make returns and pay dues for two years successively, shall forfeit its Warrant.

TITLE X.

Of Trial and its Incidents.

§ 54. Where a controversy shall arise between Lodges; or between a Lodge and its Master; or between a Lodge, and a member or members of another Lodge; or members of different Lodges, and charges be preferred thereupon, it shall be the duty of the Grand Lodge, when in session, by resolution, or of the acting Grand Master, during the recess, by his Warrant, to appoint not more than seven, nor less than three, disinterested Commissioners, to hear and determine the same. Commissioners may in like manner be appointed, at the discretion of the Grand Master or Grand Lodge, in case of a difference between the Grand Lodge and one of its subordinates.

§ 55. The Commissioners shall have attained the rank of Master or Warden, and shall be selected from at least three Lodges, not interested in the matter, most convenient for the parties and their witnesses.

§ 56. After service of the charges, the Commissioners shall appoint a time and place for the trial, convenient to the parties, and summon the parties and their witnesses; and any Master of a Lodge may issue a like summons for witnesses at the request of either party.

§ 57. When a trial is concluded, the Commissioners shall, as soon as possible, make their report of the facts found by

them, and their judgment upon the matter, and give notice thereof to each of the parties, and a majority of the Commissioners must concur in the judgment; a duplicate copy of which report shall be filed with the Grand Secretary.

§ 58. The decision of the Commissioners shall be final, unless an appeal be taken therefrom to the Grand Lodge within six months; in which case it shall be the duty of the Commissioners, upon receiving notice of such appeal, to transmit their report to the Grand Secretary, unless they have already done so. The appellant shall also, within thirty days after notice of the decision, give notice of appeal to the opposing party.

§ 59. The appeal shall be heard in Grand Lodge, or before a Committee thereof, during its session, upon the appeal, and report of the Commissioner, and any document accompanying the same; and the decision of the Grand Lodge upon the appeal shall be conclusive upon the parties.

§ 60. When charges are preferred in a Lodge against a member, Commissioners shall be appointed in like manner, from among its members, by the Master in the chair,—and the trial be conducted, in all respects, like the preceding, so far as the same is applicable, subject to a like appeal.

§ 61. The expenses which may be incurred by Commissioners appointed under the provisions of this title, shall be borne by one or both of the parties, as shall be decided by the Commissioners; and the amount of such expenses, and their decision as to who shall be chargeable with the same, shall be set forth in their report, and payment may be enforced in the same manner as Lodge or Grand Lodge dues.

§ 62. Charges against the Master of a Lodge, for official misconduct while holding the office of Master, shall be presented to the Grand Lodge only during his term, or within one year thereafter.

TITLE XI.

Of Charity.

§ 63. Every brother in good standing, and the wives, widows and minor children of such, have a claim to chari-

table relief from the funds of the Grand Lodge, or any of its subordinates, upon presenting satisfactory evidence of their Masonic character or relations, and that they are in necessitous circumstances.

§ 64. When such claim shall be made upon the funds of the Grand Lodge, when in session, it shall be referred to the Grand Stewards and Grand Treasurer, who shall report thereon to the Grand Lodge at the same session.

§ 65. When such claim shall be made in the recess, it shall be presented to the Grand Master, his Deputy, the Grand Wardens, or the Grand Secretary, who shall select three brethren, Past Masters, Masters or Wardens of Lodges, who shall be a committee to examine and report thereon; and the Grand Treasurer shall pay any draft upon him for such relief made by them, and countersigned by the Grand Officer appointing them.

§ 66. When a claim for charitable relief shall be presented to a subordinate Lodge, or its Master, Wardens or Secretary, requiring immediate action, the Masters and Wardens shall be a committee to examine the same and report thereon, and shall be authorized to draw upon the funds of the Lodge, to an amount not exceeding five dollars, for present relief.

PART II.

DUTIES.

TITLE I.

Of the Duties of Officers.

§ 67. It shall be the duty of the Grand Master,

1. To preside in the Grand Lodge at its Communications; and,

2. To discharge all the executive functions of the Grand Lodge in the interval between them, except as provided in section forty-one.

§ 68. It shall be the duty of the Grand Wardens:

1. To assist in the affairs of the Grand Lodge; and,
2. To diligently preserve the Ancient Landmarks throughout the jurisdiction.

§ 69. It shall be the duty of the Grand Secretary :

1. To record the transactions of the Grand Lodge;
2. To register all initiates and members of Lodges under this jurisdiction, returned to him for that purpose, with the particulars set forth in such returns;
3. To receive, duly file, and safely keep all papers and documents of the Grand Lodge;
4. To sign and certify all instruments from the Grand Lodge;
5. To receive and keep a proper account of all moneys of the Grand Lodge, and pay over the same, without delay, to the Grand Treasurer;
6. To report, annually, to the Grand Lodge, the amount of moneys received by him, by items, and the specific sources from which it was received; also the Lodges that have neglected to render proper returns of their elections, members and dues; and such general information as to the state of the Lodges as may be proper for the information or action of the Grand Lodge;
7. To conduct the correspondence of the Grand Lodge, under the direction of the Grand Master, and in a Masonic manner;
8. To attend, with all necessary writings under his control, on all meetings of the Grand Lodge, on the requisition of the acting Grand Master; and also to attend upon the Grand Master or Deputy Grand Master on Masonic business, when required;
9. To keep his office open for the transaction of Masonic business at least three hours each day, except Sunday, of which public notice shall be given; and
10. To transmit to the several Grand Lodges in correspondence with this Grand Lodge, a certificate of the election of Grand Officers, immediately thereafter, containing their signatures respectively, and authenticated under his hand and the seal of the Grand Lodge, with a request for a similar document from each of said Grand Lodges.

§ 70. It shall be the duty of the Grand Treasurer :

1. To take charge of all the funds, property, securities, and vouchers of the Grand Lodge ;

2. To pay all orders duly drawn, under General Regulations or special directions of the Grand Lodge ;

3. To attend on the Grand Lodge or its presiding officer when required, with the books and all necessary documents relating to his office, and, when required, the meeting of any committee whose duty it may be to act in relation to the fiscal concerns of the Grand Lodge ;

4. To report annually to the Grand Lodge the amount of his receipts and expenditures by items, and from whom received, and to whom paid, and the amount of securities in his hands for funds invested by the Trustees ;

5. To execute and file with the Grand Secretary an official bond, with sureties, to be approved by the Grand Master or Deputy Grand Master, conditioned that he will pay or deliver on demand to the Grand Lodge, or to his successor in office, all funds and property of the Grand Lodge that shall come to his hands as Grand Treasurer ; and

6. To pay and deliver, at the expiration of his term, to his successor in office, or such person as shall be designated by the Grand Lodge, all moneys, securities, evidences of debt, books, writings, and property of the Grand Lodge under his control, with all proper assignments when necessary.

§ 71. It shall be the duty of the Grand Chaplains to attend the Grand Lodge, and to perform the religious services.

§ 72. It shall be the duty of the Grand Marshal :

1. To proclaim the Grand Officers at their installation ;

2. To introduce the Representatives of foreign Grand Lodges, and visiting brethren of distinction ; and

3. To conduct processions of the Grand Lodge.

§ 73. It shall be the duty of the Grand Standard Bearer to carry the Grand Banner of the Order in processions and public ceremonies.

§ 74. It shall be the duty of the Grand Sword Bearer :

1. To carry the swords in procession ; and

2. To perform such other duties as by ancient usage pertains to his office.

§ 75. It shall be the duty of the Grand Stewards :

1. To have the immediate superintendence in the provisions to be made for festivals ; and

2. To perform the duties prescribed in section 64 of this Constitution.

§ 76. It shall be the duty of the Grand Deacons to assist within the body of the Grand Lodge in such duties as by usage appertain to their office.

§ 77. It shall be the duty of the Grand Pursuivant :

1. To communicate with the Grand Tyler, and announce all applicants for admission by their names, Masonic address, and connection ; and

2. To take charge of the jewels and regalia under the direction of the Grand Officers ; and

3. To attend all meetings of the Grand Lodge, and at other times upon the requisition of the Grand Master or presiding officer.

§ 78. It shall be the duty of the Grand Tyler :

1. To guard the door of the Grand Lodge on the outside, to report all persons claiming admission, and to see that none enter but such as may be duly authorized and properly clothed ;

2. To carry the summonses, and perform all the customary services pertaining to his office ; and

3. To attend all meetings of the Grand Lodge, and at other times upon the requisition of the Grand Master or presiding officer.

§ 79. The Grand Tyler must be a Master Mason, but shall have no vote during his continuance in office.

§ 80. It shall be the duty of the several officers of the Grand Lodge, in addition to the duties herein specifically mentioned, to perform such other duties appertaining to their offices as shall from time to time be directed by the Grand Lodge.

§ 81. The Grand Secretary, Grand Treasurer, Grand Pursuivant, and Grand Tyler shall each receive such stated com-

pensation for their services as the Grand Lodge shall direct, which shall not be altered at any time so as to affect the incumbent in office.

§ 82. It shall be the duty of the Secretary of a Lodge :

1. To record the proceedings of the Lodge, under the direction of the presiding officer, which shall be read and corrected (if necessary), and approved by the Lodge before it is closed, and such proceedings shall be submitted to the Grand Lodge whenever required.

2. To receive all moneys paid into the Lodge, and pay the same to the Treasurer ;

3. To keep a register of the members of the Lodge, with a permanent number prefixed to each name, corresponding with the return for registry required by the Grand Lodge ;

4. To register alphabetically, in a suitable book, all expulsions, suspensions, rejections, and restorations communicated by the Grand Lodge ;

5. To transmit immediately after every election a certificate thereof to the Grand Secretary, in the form hereafter mentioned ;

6. To make a full and correct return to the Grand Lodge annually (previous to the last Wednesday in May), of all the members of the Lodge, in the form hereafter mentioned in Section — ;

7. To report, immediately after the expulsion or suspension of a member by the Lodge, the same to the Grand Secretary, with the cause of such expulsion or suspension ;

8. To certify and affix the seal of the Lodge to all returns and certificates of election rendered to the Grand Lodge ; and

9. To attest the official signature of the Master to all other Masonic documents, when necessary.

§ 83. It shall be the duty of the Treasurer of a Lodge ;

1. To receive all moneys paid into the Lodge from the hand of the Secretary ;

2. To keep a just and regular account thereof ; and

3. To pay them out by direction of the Master, and consent of the brethren.

§ 84. The Tyler shall be subject in all things relating to his official duties to the direction of the Master or presiding officer.

TITLE II.

Of Duties of Lodges and Members.

§ 85. The duties of members are to conform to the Ancient Landmarks and Constitutions, General Regulations and Charges of the Fraternity, relative to them in their private capacity.

§ 86. Every Lodge shall have a seal, and shall keep the following books, and such other books as the Lodge itself shall direct, viz. :

A Book of By-Laws, with the signatures of the members.

A Record Book of the proceedings of the Lodge.

A Register of the names of members, date of initiation, occupation, etc.

An alphabetical list of expulsions, suspensions, and rejections.

Such books as may be necessary to present clearly the receipts and accounts of the Secretary and Treasurer.

It shall also be the duty of the Lodge to keep with the Lodge books a book of Constitutions and Regulations of the Grand Lodge, to which shall be added, from time to time, all new regulations and alterations promulgated by the Grand Lodge. It shall also be the duty of the Lodge to preserve in its archives a copy of the proceedings of the Grand Lodge, as published from year to year.

§ 87. No Lodge shall confer the degrees for a less sum than the price fixed by the General Regulations, nor upon credit, or receive a promissory note therefor in lieu of money, nor distribute its funds among its members, nor introduce intoxicating liquors within its Lodge room, or any room adjoining, nor countenance or permit private or clandestine lecturing, nor meet for Masonic labors on the Sabbath, or first day of the week.

§ 88. When a duty is imposed, its neglect or violation,

without excuse, shall be considered an offence against Masonic law.

PART III.

GENERAL REGULATIONS.

TITLE I.

Of the Regulations of the Grand Lodge of New York.

§ 89. The style of this Grand Lodge shall be, "The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York."

§ 90. This Grand Lodge shall be composed of the officers and members mentioned in sections 29 and 30 of this Constitution, and all Past Grand officers of this Grand Lodge. A proxy must be a Present or Past Master, and the number of lodges which he may represent shall not exceed three.

§ 91. Every officer and member of the Grand Lodge must be a member of a subordinate Lodge within the jurisdiction.

§ 92. The representatives of ten lodges convened on due notice shall be indispensably necessary to open or transact business in the Grand Lodge, except on occasion of ceremony, when the Grand Master or his representative, with a sufficient number of brethren, being present, the Grand Lodge may be opened for the transaction of the business for which it is called.

§ 93. The Grand Lodge shall be held annually in the city of New York, on the first Tuesday of June, at which meeting the Grand Officers shall be elected and installed; and all matters affecting the Craft generally in this jurisdiction shall be considered and acted upon. The Grand Master, or the Deputy Grand Master, shall be chosen from the said city, or within ten miles of the City Hall in said city. When the Grand Master is chosen from the city, the Deputy Grand Master shall be chosen from the country; and when the Grand Master is chosen from the country the Deputy Grand

Master shall be chosen from the city. The Grand Treasurer and Grand Secretary shall be chosen from the city of New York, or within ten miles of the City Hall of the city of New York. The Senior and Junior Grand Wardens shall be chosen from some other part of the State than the said city. Special communications may be held at any other time, on the requisition of the Grand Master, but no business of legislation shall be transacted, or change of the Constitution, Regulations or Rules of government of the Grand Lodge or of the Craft shall be made, except at the Annual June Communication. Quarterly Communications are abolished.

§ 94. Each Lodge shall be entitled to three votes, if represented by the Master and Wardens, or either of them, or by proxy, for any number of members up to fifty, and an additional vote for each additional fifty members.

§ 95. Each member of the Grand Lodge shall appear therein with his proper jewel and clothing.

§ 96. None but members of the Grand Lodge (past or present officers of other Grand Lodges excepted) shall be present at the opening of the same, nor during an election.

§ 97. No brother shall be admitted into the Grand Lodge but the members thereof, except by permission of the Grand Lodge.

§ 98. No brother, resident in the vicinity of a Lodge, and not a member of some Lodge, shall be permitted to visit the Grand Lodge, except by special invitation.

§ 99. The clothing, jewels, and insignia of the Grand Officers, shall be such as have been adopted by usage and custom in this Grand Lodge; the jewels of the officers of lodges to be of silver; the color of their collars and aprons to be of white, trimmed with blue, except as otherwise specially ordered or allowed by this Grand Lodge.

TITLE II.

Of Revenue and Funds.

§ 100. The revenue of this Grand Lodge shall be derived from the following sources:

1. For every Charter or Warrant.....	\$50 00
2. For every dispensation to form a new Lodge.....	40 00
3. And if a Charter or Warrant shall be afterward granted, the additional sum of.....	10 00
4. For every dispensation to confer the three degrees at one meeting (except in case of sea-faring men about to sail on distant voyages)	10 00
5. And every other dispensation shall be without fees, except for a dispensation to confer the degrees in less time than provided by the Constitution.....	5 00
6. For every Grand Lodge Diploma.....	2 00
7. For every Grand Lodge travelling certificate.....	50
8. For every person initiated into a Lodge.....	50
9. For every E. A. or F. C. from without the jurisdiction.....	1 00
10. Every Lodge shall pay for each of its members annually.....	50
11. For the adjoining fee of every Master Mason.....	50
12. For registry fee of every adjoining member of Ent. App. made..	25

§ 101. Every Lodge shall be accountable for the dues of each of its members embraced in its return, except such as are exempted by section 50; and it shall be lawful for a Lodge to make by-laws, exempting its Secretary, Chaplain, and Tiler from the payment of dues, and in such case the Lodge shall be exempt from liability to the Grand Lodge for their annual dues.

§ 102. The management of the permanent funds is vested in a Board of Trustees, denominated the Trustees of the Permanent Fund, consisting of the Grand Master, Deputy Grand Master, Grand Wardens, and Grand Secretary, and all the invested funds of the Grand Lodge shall be placed under the management and stand in the names of the said Trustees whose duty it shall be to take the best measures for the security and increase of said funds; and to invest, from time to time, as a majority may decide upon, all money which shall come into the hands of the Grand Treasurer, after paying salaries, representatives, and rent; and after leaving in his hands, for charitable and contingent purposes, such sum as the Grand Lodge may from time to time direct. The said Trustees shall deposit in the hands of the Grand Treasurer the security and vouchers of the said invested funds, and shall not have the power to transfer, sell, dispose of, or appropriate any part of the invested fund without a vote of the Grand Lodge at the Annual Communication.

§ 103. The accounts of the Grand Secretary and Grand Treasurer shall be examined, and the items compared with the vouchers quarterly, by a discreet committee of three members, appointed in the manner provided for in section 65 of this Constitution.

TITLE III.

Of Salaries and the Pay of Representatives.

§ 104. In the computation of time relative to Salaries of Grand Officers, the year shall be considered as commencing and terminating on the first day of the Annual Communication of the Grand Lodge, and such salaries be paid quarterly accordingly.

§ 105. One representative from each Lodge shall be entitled to receive his travelling expenses at the rates established by the proprietors of public conveyance, which he shall take in coming directly from his Lodge to the place of meeting, and returning thereto, as charged by said proprietors at the time, and also three dollars for each day's attendance, and while travelling, not exceeding two days in going and returning. And though he represent more than one Lodge, he shall receive pay only for one Lodge; nor shall he receive more than the aggregate dues of the Lodges he shall represent.

§ 106. Grand Officers residing out of the city of New York shall be entitled to the like compensation from the funds of the Grand Lodge.

§ 107. Absence of a Grand Officer, or Representative, before the close of the communication, or from any cause except sickness of, or calamity to, himself, or his family, shall forfeit all payment or compensation under the two next preceding sections.

TITLE IV.

Of Work and Lectures.

§ 108. There shall be annually elected by ballot a Master Mason of approved Masonic skill and learning, and a member in good standing of some subordinate Lodge in this jurisdiction, who shall be styled "Grand Lecturer," and whose

duty it shall be to attend the Annual Communication of the Grand Lodge, and shall be a member thereof, and shall, during the session, exhibit to the members the standard of work, which is approved and determined by the Grand Lodge, for the practice of the lodges under its jurisdiction. It shall also be his duty to impart said lectures to the Lodges or brethren in this State, whenever he shall be invited so to do, and may receive such compensation therefor as may be fixed by the Grand Lodge before the election, and shall not be changed during his continuance in office. He shall make an annual report of the state of proficiency of the lodges he may visit.

§ 109. The Grand Lecturer, as soon as his work and lectures shall be approved by the Grand Lodge, shall appoint one competent assistant in each of the judicial districts of the State, of like qualifications and character, who shall adopt and practice his standard of work, of lectures, and no others, and who shall have the like powers with himself within their respective districts, and not out of it, unless specially directed by him in case of a vacancy in another district; and be subject to like duties, and receive such compensation, as shall be determined by the Grand Lodge.

§ 110. Every Lodge shall adopt and practice the standard of work and lectures imparted by the Grand Lecturer or Assistant Grand Lecturers, and no other; and any Lodge violating this provision without express authority from this Grand Lodge, shall be subject to forfeiture or their Warrant.

§ 111. Any Free Mason not duly authorized, who shall impart such work and lectures, shall be subject to expulsion; but this shall not apply to the Master, of Wardens of a Lodge, or any Present or Past Master, or competent brother invited by them to officiate in any Lodge.

TITLE V.

Miscellaneous Provisions.

§ 112. Officers of Lodges in this jurisdiction shall be elected at the stated meeting of such Lodge next preceding the festival of St. John the Evangelist.

§ 113. Past Masters qualified to represent a Lodge in the Grand Lodge are such as shall have been duly elected and installed, and shall have served one year in that office, and who are contributing members of some Lodge subordinate to this jurisdiction.

§ 114. No Entered Apprentice or Fellow Craft, initiated or passed in any Lodge within the United States, shall be passed or raised in any Lodge under the jurisdiction of this Grand Lodge, other than that in which he was initiated, unless he shall produce a recommendation from the Lodge in which he was initiated or passed, provided said Lodge continue in existence.

§ 115. All Free Masons who are acknowledged as such by any of the Lodges in good standing, under the jurisdiction of Grand Lodges in correspondence with this Grand Lodge, may be admitted as visiting brethren, under the same restrictions as those of our own country.

§ 116. No Lodge shall make a Mason (except one made for the purpose of being a Tiler) for a less sum than fifteen dollars.

§ 117. There shall be no procession of Masons in the city of New York without a dispensation from the Grand Lodge, the Grand Master, or his Deputy; nor in any other part of the State without such permission, or the permission of a regularly constituted Lodge.

§ 118. The forms for registry and returns of the election of officers and appointment of proxies shall be prepared in compliance with these General Regulations by the Grand Secretary, and duplicate copies thereof furnished by him to each Lodge annually.

§ 119. No dispensation shall be granted to establish a Lodge out of an incorporated city in this jurisdiction, in the same town or village in which a Lodge is already established; nor shall a Warrant be issued to establish such Lodge without the vote of two-thirds of the members present in Grand Lodge; nor in such city unless it contains at least ten thousand inhabitants.

PART IV.

OF LOCAL REGULATIONS.

§ 120. It is the duty of the Grand Master to visit, annually, in person, or by deputy, every Lodge in the cities of New York and Brooklyn.

§ 121. It is the duty of every Lodge held in the cities of New York and Brooklyn to make its returns to the Grand Lodge, half yearly, and of the Secretary of every such Lodge to prepare such return.

§ 122. No dispensation authorizing a funeral procession in the city of New York, except for a sojourner, shall be issued, unless requested by the Master and Wardens of the Lodge to whom the deceased member belonged.

§ 123. Any Lodge in the city of New York neglecting to make returns and pay its dues on or before the first day of the Annual June Communication, shall be thereby disqualified from voting in the Grand Lodge.

§ 124. The Lodges and Masons in the city of Brooklyn, within ten miles of New York City Hall, shall be subject to the same regulations, and entitled to the same privileges, as those in the city of New York.

PART V.

OF FUTURE AMENDMENTS AND NEW REGULATIONS.

§ 125. No amendment to this Constitution shall be made, or have any effect, until it shall have been proposed in Grand Lodge, at its Annual Communication in June, and been adopted by the Grand Lodge at the same Communication, and then again adopted in like manner by the Grand Lodge at the next succeeding Annual June Communication. But such amendment may also be made and have effect, if, in addition to the adoption thereof, at one such Annual Communication it shall, during the next year succeeding, and before the next Annual June Communication there-

after, be adopted by the affirmative vote of a majority of the Lodges within this jurisdiction. If any such amendment be adopted, it shall be appended to the published proceedings at the end, under the caption, "Proposed Amendments to the Constitution," and sent with the printed proceedings to all the Lodges in the jurisdiction.

§ 126. No General Regulation shall be adopted inconsistent with this Constitution, and all former written Constitutions are hereby repealed, and all General Regulations heretofore made and adopted; inconsistent with this Constitution, are hereby also repealed.

AMENDMENTS ADOPTED IN 1857.

PART III.

TITLE V.

(To precede present Title V.)

Of Masonic Districts.

§ 112. The subordinate Lodges under this jurisdiction, located out of the city of New York, and beyond a circle of ten miles from the City Hall in said city, shall be apportioned into and located within ten Masonic Districts of contiguous territory, to be divided by the first five elective Grand Officers, who may also alter and again divide and re-arrange the same at any Annual June communication of the Grand Lodge.

§ 113. The Grand Lodge may at any Annual June communication, subdivide the said Masonic Districts so apportioned by the Grand Officers.

TITLE VI.

Of District Deputy Grand Masters.

§ 114. At each Annual June communication, it shall be the duty of the Grand Master to appoint, for each Masonic

District, a District Deputy Grand Master (whose style shall be Right Worshipful), who shall hold his office at the pleasure of the Grand Master, and who shall receive a warrant of his appointment, duly signed and attested, and authenticated under the seal of the Grand Lodge.

§ 115. Each Lodge in any Masonic District may annually, and on or before the first Monday of May in each year, recommend, in writing, duly authenticated, to the Grand Master, a suitably qualified person to be appointed as District Deputy Grand Master for such district.

§ 116. Every person appointed as a District Deputy Grand Master shall be a Master or Past Master, and a member in good standing of some Lodge in the district for which he is appointed, and a resident of such district, and shall be well skilled in the standard work of the first three degrees in Masonry, and in the customs and usages of the Craft.

§ 117. It shall be the duty of the Grand Secretary, immediately after the appointment of any District Deputy Grand Master, to notify each of the Lodges in that district of the appointment, and shall also furnish each person, so appointed, with a list of the Lodges in his district.

§ 118. The Grand Master shall have power to fill vacancies in the office of District Deputy Grand Master that may, from any cause, occur in any district.

§ 119. Every District Deputy Grand Master, during the term of his appointment, and no longer, shall be, by virtue of his office, a member of the Grand Lodge, and have one vote therein, but shall not receive any compensation for attendance from the funds of the Grand Lodge.

§ 120. Each District Deputy Grand Master shall have power, and it shall be his duty :

1. To appoint Commissioners to hear and determine any controversy arising in his district, in any of the cases mentioned in Section 54 of the Constitution, and in the manner therein provided, except where the Grand Lodge is a party, and shall have concurrent jurisdiction with the Grand Master for that purpose.

2. To hear and determine appeals from the decision of

Commissioners appointed pursuant to Section 54 and Section 60 of the Constitution, subject to the following provisions and restrictions :—That the power of appeal herein given is to be exercised either by the Grand Master, or Deputy Grand Master, or District Deputy Grand Master of his district, whichever the appellant may choose to appeal to, but not by them jointly, and each of them is constituted an agent of the Grand Lodge, for the purpose of hearing and determining such appeals in its behalf; that the power of appeal in cases arising under said Section 60 is only to be exercised after the Commissioners have reported, in writing, their proceedings and determination to the lodge in which the charges against the accused were made, and after the same have been substantially approved or adopted by such lodge, that the decision of either of said officers to whom such appeal is made (and to whom the Commissioners shall transmit the proceedings and testimony in the matter) is to be final, unless a further appeal be taken therefrom to the Grand Lodge, at its Annual Communication, in the manner and within the time prescribed in Section 58 of the Constitution; that either of said officers, immediately after making a decision on an appeal, transmit a report thereof in writing, and his reasons for such decision, to the Grand Secretary, together with the proceedings and testimony received from the Commissioners, that the same may be laid before the Grand Lodge if required; that either of said officers may order a new trial before the same or other Commissioners duly appointed, or direct new or further testimony to be taken before the Commissioners who tried the matter; and, that in no case of appeal shall any new or further testimony be taken or admitted, unless upon such new trial when ordered, or when such new or further testimony is directed to be taken by one of said officers, or by the Grand Lodge upon satisfactory cause shown therefor.

3. To visit every Lodge in his district, at a stated meeting thereof, at least once during his term, if practicable, of which visit he shall give such Lodge due notice.

4. To preside in each Lodge visited after it is opened and

he is introduced ; to examine its books and records, and see if they are properly kept ; to inform himself of the number of members, and the punctuality and regularity of their attendance ; to ascertain the state and condition of the Lodge in all respects ; to point out any errors he may ascertain in their conduct and mode of working, and (when duly authorized) instruct them in the work and lectures ; to instruct them in every particular wherein he shall find they may require or may desire information, and particularly to recommend attention to the moral and benevolent principles of Masonry, and caution in the admission of candidates ; to determine and order in what cases a member stricken from the rolls or suspended for non-payment of dues only shall be restored to the rolls, or reinstated without a ballot, when such dues have been paid ; and, if he discover in any Lodge or elsewhere in his district any Masonic error or evil, to endeavor immediately to arrest the same by Masonic means, and if he judge it expedient may specially report the same to the Grand Master or Grand Secretary.

5. To receive and secure the funds and property of any dormant or extinct Lodge in his district, and, except as otherwise directed by proper authority, to forward to the Grand Secretary all funds, charters, jewels, seals, books, papers, maps, or pictures of such Lodge, and to sell its remaining property to the best advantage, and account for the proceeds thereof to the Grand Lodge.

6. To report in writing, annually, on or before the first Monday of May, the true state and condition of each Lodge in his district, so far as is proper to be done, and transmit the same to the Grand Secretary, to be laid before the Grand Lodge ; and,

7. To perform such other services and executive duties as he may be deputed or instructed to do by the Grand Master or Deputy Grand Master.

§ 121. It is recommended to the Subordinate Lodges in each district, to pay the necessary expenses of their District Deputy Grand Master, incurred while in the discharge of his official duties in such district.

The remaining Parts, Titles, and Sections to be continuously renumbered to Section 136.

AMENDMENT ADOPTED IN 1858.

“§ 90. This Grand Lodge shall be composed of the officers and members mentioned in sections 2, 29, and 30 of this Constitution ; all Past Grand Officers of this Grand Lodge, and all Past Masters who were such on the 31st day of December, 1849, and who are members of a subordinate Lodge under this jurisdiction. A proxy must be a present or Past Master ; and the number of Lodges which he may represent shall not exceed three.”

AMENDMENTS ADOPTED IN 1859.

“§ 8, *Subdivision* 13. That a petition to be made a Mason, after being presented and referred, cannot be withdrawn, but must be acted upon by report of committee and ballot.”

“§ 27. Full membership in a lodge is necessary to constitute eligibility to office in a Grand or subordinate Lodge, or to constitute and continue membership in the Grand Lodge ; except, only, that the Tiler of a subordinate Lodge need not be a member of the particular Lodge for which he acts.”

“§ 35. The Master, Senior Warden, Junior Warden, Treasurer and Secretary, of a subordinate Lodge must be chosen annually by ballot, and by a majority of votes, and be installed on, or before, the next stated communication thereafter. Every Lodge can provide for such additional officers, to be either elected or appointed, as may be designated by its by-laws, and as circumstances may require.”

New Section.—“§ 135. The several Subordinate Lodges within a circle of ten miles of the City Hall of New York shall be apportioned into three districts, by the first five elective Grand Officers, who may, also, alter and again apportion, re-arrange, and increase the number of districts, at

any succeeding Annual Communication. A District Deputy Grand Master, for each of said districts, shall be appointed by the Grand Master, at each Annual Communication, to whom all the provisions of the Constitution relative to District Deputy Grand Masters shall be applicable, except that of residence and membership in a Lodge in the particular district to which they may be appointed, provided that the person so appointed reside, and be a member of good standing of some Lodge, within ten miles of said City Hall."

AMENDMENTS ADOPTED IN 1860.

In lieu of last clause of § 19. "No dispensation can issue to form a new Lodge without the recommendation of all the Lodges whose jurisdiction shall be affected by such dispensation, except in cities, nor within three months next preceding an Annual Communication; nor unless the body of Masons applying for such dispensation shall show that they are clear from all indebtedness; and no warrant shall be issued until the Lodge shall have given proof of its skill by labor under dispensation, and furnished a certificate from the nearest Lodge of its ability to confer the degrees and give the lectures."

"§ 49. Arrears for one year's dues shall subject a member to be stricken from the roll of his Lodge; and if stricken from the roll, such fact shall be stated in the annual return, and the Lodge thereafter shall not be liable to the Grand Lodge for such dues; and the member shall, thereupon, remain as if non-affiliated, but may be restored by a vote of two-thirds of the members present at any stated meeting of the Lodge, on payment of his dues, and giving to the Lodge, in writing, at least two weeks' notice of his wish to be restored; provided said application be made within one year from the time said member was stricken from the roll; but no act of censure, suspension, or expulsion shall be pronounced thereon for non-payment of dues only."

